6th Discourse.

THE LIFE AND DEATH OF Monsieur Claude

The famous Minister of *CHARENTON* in *FRANCE.*

Done out of *French* by *G. P.*

Imprimatur.

Sept. 13th. 1687. *Guil. Needham.*

LONDON,
Printed for *Thomas Dring* at the corner of *Chancery-Lane* in *Fleetstreet.* 1688.

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THE PREFACE: A DISCOURSE OF DEATH.

IT is no little advantage we receive from our Religion, that it is so mightily effectual to free us from all troublesome and disquieting thoughts, and to produce in us a settledness and firmness of mind, not apt to be easily shaken or moved; nay it inspirits men with courage and an ingenuous confidence, raising us above those fears and cares that follow false Opinions, and like Ghosts are wont to torment miserable This is a great kindness that the Faith of Christ doth to those who live according to it, that it puts them into such a state, that they need fear nothing but displeasing, or offending God; especially our Christianity is the most proper remedy against the unreasonable fear of death, for that must necessarily distract the mind, and interrupt its peace by continual vexation and perplexity, in all those who are under the power of it, and therefore most fitly call'd by the Apostle here a state of Bondage. And deliver them who through fear of death, were all their life time subject to Bondage.

I shall not dispute here, whether by death is meant only that which is temporal, or that which is eternal, since it is the apprehension or fear of eternal death chiefly that makes the other so terrible and affrighting. It would be an ease thing to conquer the fear of death, one might soon be able to think of it with the greatest indifference and unconcernedness, if we could but once thoroughly

perſuade our ſelves that it would put an utter end to us. It is the Judgement to come, the never dying worm, the everlaſting flames and immortality that are to follow, that make men ſo loth to think of dying, ſo unwilling to hear of it, ſo ſurpriſed at any ſign or ſymptome of it. Were there no other ſtate after this, the generality of men would be ſo far from fearing death, that they would fly to it as the onely certain cure for the evils of this life, any little diſeaſe, pain and burthen that they could not eaſily get rid of, they would ſeek a remedy for in death. Were there not, I ſay, in all men a natural dread of the ill Conſequences of death, I cannot but imagine that mens own hands would ſend more daily to the cold Grave than all the diſeaſes and caſualties that our bodies are liable to, and it would be ſo far from an inſtance of courage and bravery to deſpiſe death, that the greateſt Cowards would moſt deſire it and ſooneſt fly to it. But let them doe what they can, they cannot wholly free their minds, at leaſt, from all ſuſpicion of another world, and that makes them moſt commonly ſo fearfull of dying. So that it comes to the ſame, whether by death be meant here of the body onely, or a future ſtate, for that which makes us fear death is becauſe it leads us into another life.

Therefore I ſhall now explain to you,

I. *How men by the fear of death are ſubjected to Bondage.*

II. *Inquire what this fear of Death is that Chriſt delivers us from.*

III. *How Religion doth free us from it.*

I. *How men by the fear of death are ſubjected to Bondage.* For this is the natural effect of any fear whatſoever, that it makes men ſlaves, it cowardizes them, and renders them mean and abject; particularly the fear of death ſo enſlaves thoſe that are poſſeſſed of it, that they can neither think freely nor act freely, and ſo conſequently can neither be truely good nor really happy in this life.

This fear doth hinder men from thinking freely. And therefore we read of thoſe that have commanded that none ſhould name this word death in their hearing. Such perſons who are afraid to die, dare not give themſelves free liberty to exerciſe their minds, and are fain to take all occaſions of diverting themſelves, and find any entertainment rather than be put in mind of their continual danger.

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They uſe all arts to ſtifle and ſmother ſuch thoughts as ſoon as they riſe. Their hearts are ready to ſink within them, when they hear of any diſmal calamity that hath happen'd unto a Neighbour or Friend, leſt the ſame ſhould betide them, and their own turn ſhortly come. And this is generally true, that he can neither fully enjoy himſelf nor take pleaſure in himſelf, who hath not maſtered this fear of death.

It hinders men from acting freely. He is a ſlave to every man, that hath power enough to doe him a miſchief, who is afraid of death. Whatever Religion or Profeſſion he is now of, you may ſoon threaten or ſcare him out of it, and make him whatever you pleaſe. Such a one cannot promiſe to himſelf that he ſhall continue one day longer in that mind, that faith that he now holds. There is no ſin ſo vile or heinous, but what he may be brought to commit. Put but his life in danger, fright him thoroughly, and he will renounce all the Articles of his Creed, and break all the Commandments his Religion lays upon him, for every one that doth but wear a ſword. And is not this a truely ſlaviſh condition, when we can neither command our own thoughts, nor be maſter of our own actions? And this is certainly the caſe of all thoſe, that do not love God better than their lives, or that fear death more than ſin. Such a one can neither be good nor happy; not good longer than while he finds it ſafe and free from all danger, and how can he be happy who ſtands in ſuch a continual dread that a thouſand accidents may this hour happen to him, and that death muſt certainly befall him, and that it is onely God's infinite patience that it doth not preſently. And without any more words I know you will all grant this a miſerable ſtate. But now I do not ſay this is the effect of all kind of fear of death, I muſt therefore more particularly ſhew what kind of fear it is that makes men ſo unhappy.

Moſt men have great reaſon to be afraid of dying, as much as a guilty Priſoner hath to be afraid of coming to his Tryal and brought to his Sentence. The more ſome men fear death, the more troubleſome thoughts and apprehenſions it occaſions in them, the more capable are they to be wrought upon by it. Nay indeed it is impoſſible for a guilty perſon not to fear death, although perhaps ſometimes out of a brave indifferency in the heat of bloud and paſſion, he may deſpiſe it, valiantly ruſh into the midſt of danger, and with a bold and daring ſpirit voluntarily expoſe himſelf to it, out of a ſenſe of pretended honour and gallantry; yet let him think coolly and ſoberly of ſuch a thing, let him conſider of it with him-

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ſelf and the conſequences thereof, and I am ſure he will be very miſgiving and ſuſpicious, and ſtruggle mightily with himſelf at the thoughts of it. I ſpeak not to leſſen the fears of thoſe who live in any known ſin; if God be true they have great reaſon to be afraid.

Now here it may be aſked, ſuppoſing a man brought into extreme danger of his life for the ſake of his Religion, in a time of Perſecution, one that hath long profeſſed the true Religion, but hath lived very unanſwerably to it, and is guilty of many grievous crimes unrepented of, which he is accuſed by his own conſcience for; of a ſudden he is commanded to renounce his Faith which in his mind he is verily perſuaded is true, and to turn to Idolatry, and to deny and blaſpheme his Saviour, or elſe immediately to ſuffer death; what muſt ſuch a one doe now in this caſe? If he complies with the command, he ſins grievouſly againſt the light of his mind and his own conſcience, and yet by ſuch a complyance he gains time of repentance, to make his peace with God, and to beg his pardon for his crime, and alſo for all his other ſins which he hath ſo long lived in. If he chuſes death, it is that which he is wholly unprepar'd for, he is utterly unfit to appear before God, and he can expect nothing but to ſuffer God's vengeance for the ſins of an ill ſpent life. Now what is to be done in ſuch ſad circumſtances as theſe? It is a caſe that may happen, and therefore to reſolve the doubt I ſhall propound briefly theſe things to you, viz.

1. *In point of duty what this man is bound to doe.* This is moſt certain, that no ſin ought to be committed upon any conſideration whatever. Their damnation is juſt, ſaith the Apoſtle, that doe evil that good may come, Rom. 3. 8. It is in no caſe, either juſtifiable or prudent, to ſave our lives by any ſin. It is every one's duty, nay it is beſt even for the greateſt of ſinners, to looſe his life a thouſand times rather than to deny God or his Truth. And as for gaining time for repentance, it is to be conſidered that when we are in ſuch a ſtrait, as that we cannot live any longer without ſinning directly and grievouſly againſt our conſciences, it is God's will that we ſhould then die, the time of our repentance is now over, and God by this Providence doth call us out of the world. Now when we will not ſubmit to this call, but will not ſtick to doe the greateſt villany, how can we expect that God ſhould beſtow any farther grace upon us, or that his Spirit after ſuch an Apoſtaſie ſhould ſtrive any longer with us. Commonly the effect of ſuch things is a judicial hardneſs, to be given up to a perverſe mind and a reprobate

probate ſtate. After any one hath in ſo groſs a manner violated his Conſcience, there is very little hope that ever he ſhould be again renewed in the ſpirit of his mind. For perſons to have obeyed the truth, and yet in time of perſecution fall away, and for fear of death renounce it, the ancient Church, that is to ſay, a great part would never again receive them into their Communion till their death, and a great diviſion there was among them concerning the reſtoring thoſe that had once lapſed into Idolatry. What then ſhall we ſay to thoſe, who after a wicked life, add to their other ſins that of Hypocriſie? They may for a while lengthen out their wretched lives, but it is to be fear'd that they have ſhut themſelves out from all hopes of the means of Grace. It is a very improper and unlikely way in order to attain the pardon of paſt ſins, to commit the greateſt we can be guilty of, to renounce our Saviour.

2. In ſuch a caſe therefore the Sinner is bound to adore the juſtice of God's Judgment, that by his own groſs neglect and carelеſneſs he is brought into ſuch miſery, for that he ought to have been always prepared for ſuch a time. Yet however, though he hath highly provoked God, and diſpleaſed him to the utmoſt, yet he will not deny or blaſpheme his name, he will not renounce his Saviour, nor diſown his profeſſion; he will leave himſelf to God's infinite mercy, and will die rather than offend him: and ſuch a reſolute reſignation of himſelf, ſuch a generous and noble profeſſion of his Faith, how far it may be acceptable with God, and prevail with him is unknown. In ſuch extraordinary inſtances, God may uſe extraordinary means in reference to us, and may diſpence even with the Rules he hath laid down in the Scripture. Indeed I cannot prove or produce any promiſe for it, but the example of the Thief on the Croſs, who for an extraordinary inſtance of Faith and Charity, obtain'd more than common grace, I think, and favour. And conſidering the infinite goodneſs of God's nature, I ſhould have far more hopes of ſuch a perſon, that after a wicked life ends his daies bravely and courageouſly rather than againſt his Judgement and Conſcience, than of a profane, covetous, worldly, unclean Profeſſor, who bewails his ſins on a ſick bed while he is wreſtling with a waſting diſeaſe, and hopes by his prayers and good wiſhes and pious reſolutions to obtain his pardon. And this was the ſenſe of the Primitive Church, that an Heathen being converted to Chriſtianity and ſuffering for it, among other Chriſtians, before he could make a publick Profeſſion of it, or be baptized into it, that he ſhould inherit the reward of Chriſtians, this baptiſm in his own bloud ſupplying all other defects,

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and expiating all former ſins. I ſay it was the common Opinion of the ancient Fathers, they thought his death carried with it the remiſſion of all paſt ſins. I ſhall not take upon me to determine this, but thus much I think may be ſaid in the caſe propoſed, that to die for his Religion is the beſt means ſuch a perſon can uſe to obtain his pardon, and does expreſs his repentance to be ſure far better than adding the ſin of Apoſtaſie to all his others. But to make ſure, the beſt way is to haſten our repentance, and to reform preſently, before the floods come, and the winds blow, and the ſtorms riſe; by a new life to arm our ſelves againſt all the powers and rage of men, and then though we walk through the valley of the ſhadow of death, yet we need fear no evil. This therefore is as I told you a great reaſon to fear death.

For death being in truth the greateſt of all natural evils that can befall us, there is in all men a natural fear of it, which cannot be wholly rooted out by Religion, nor is it neceſſary that it ſhould be. If death had not been a natural evil, it had never been threatned nor inflicted on mankind as a puniſhment for ſin. There is in all men a natural dread of it, and we hardly count them worthy the name of men, that are not affected with a due ſenſe of it. And this fear is more or leſs according to men's tempers. Some are much more timorous than others. To ſome the circumſtances that attend death are much more terrible than death it ſelf. Some fear diſeaſes and pain more than death. Some are loth to die for fear of their Poſterity, Friends, Relations, to whom they are uſefull, and for whom they are mightily concerned. Some are unwilling to go out of the world becauſe they are in a capacity of doing more good in it, which was the caſe of St. Paul. *On the other hand ſome are willing to die onely through wearineſs of life, out of peeviſhneſs, diſcontent and impatience, becauſe they are diſſatisfied with their preſent condition, or cannot bear thoſe afflictions which God's Providence hath exerciſed them withall; which cannot be reckoned any vertue, unleſs in them who in their ſober minds and thoughts can willingly ſubmit to death, whenever it pleaſes God to call them to it. And yet ſuch upon a ſudden fright or ſurpriſe, when their lives are unawares brought into danger, may not be able to conquer their fear, but may ſhew a great diſquiet. They may earneſtly deſire to tarry a little longer, that they may be yet fitter for death, that they may ſearch and try themſelves yet more exactly and curiouſly; that they may be farther ſatisfied with the ſincerity and honeſty of their hearts and intentions. Many more inſtances I might give.*

But

But now that which our Saviour frees us from is, a troubleſome, tormenting fear of death, which thing alone diſturbs us, and fills us with confuſion and perplexity of ſpirit, when ever we chance to think of it. As when we are unreaſonably jealous and ſuſpicious of what Trials God's ordinary Providence may put us upon; when we are unmeaſurably ſolicitous about the preſerving our health, or ſecuring our ſelves from danger; when we are concern'd as if we had no hope, and are as unwilling to ſubmit to the ſtroke of death as a ſullen Malefactour is to go to execution. Now ſuch a fear of death is worſe than death it ſelf.

I now proceed to ſhew how Religion does free men from this troubleſome and anxious fear of death. And the,

1. *Means our Religion affords us to deliver us from this fear is, the conſideration of God's wiſe and gratious Providence over us. Not an hair of our heads ſhall fall to the ground without his leave. Our lives are in his hands who hitherto hath taken care of us, and whatever he calls us to is with the higheſt reaſon, and the moſt excellent ends, and can we wiſh any thing better to our ſelves than this would be, to be under the protection of the Almighty? Would we live longer than infinite Wiſedom ſees fit for us? Can we doubt of his care who is goodneſs it ſelf? Would we have the diſpoſal of our own ſelves? Alas! how ſoon ſhould we repent us of our choice, and run into all the ſeveral caſualties and diſmal dangers that can fall upon us? If we had nothing to depend on, or truſt unto, but our own counſels, prudence or carefulneſs, we might then have juſt reaſon to diſtruſt every man, and to expect death in every place; we could not be too ſcrupulous or ſolicitous. Could I in the leaſt doubt of God's Providence over us, then indeed I ſhould neither eat nor ſleep ſafely, nor live one day in quiet; I ſhould not be able to doe any thing without anxiety and diſturbance, if I once could perſuade my ſelf that all the effects that happen were wholly caſual, and not governed by an infinite underſtanding, that ſuperintends all affairs, and diſpoſes of them as he ſees good. Nor is there any thing that can well ſettle mens minds in the midſt of ſo many ſecret and open dangers as we are every minute liable unto, in any tolerable patience, reſt, quiet and aſſurance, but this one conſideration, that nothing can befall us without the leave and ordering of the beſt and wiſeſt of Beings. Indeed the* Turkiſh *opinion of Fate, which hath ſtrangely prevail'd among Chriſtians, ought in reaſon to ſatisfie them againſt the greateſt dangers, that the number of the days of every man living is ſo determin'd by an unalterable decree, that it is impoſſible he*

ſhould die before, or out live the time appointed him by God before all the world. This made the Followers of Mahomet, *who ſo ſtudiouſly taught this Doctrine, to deſpiſe death and danger, not to fear it when they were in the extremeſt hazard of it; freely to viſit their Neighbours when ſick of the Plague, which we dare not do to one another in any ordinary diſeaſe; or to run upon their Enemies ſwords or Cannons. For what can be ſtrange with thoſe, that are neither concern'd to prolong their lives, nor to avoid death? But this is no part of the Chriſtian Faith. We are told indeed the days of our years are Threeſcore years and Ten, and if by reaſon of ſtrength, they be Fourſcore years, yet is their ſtrength labour and ſorrow: for it is ſoon cut off, and we fly away. Behold, ſaith* David, *Thou haſt made my days as an hands breadth. And* Job *tells us, a man's days are determined, the number of his months are with God, he hath appointed his bounds that he cannot paſs, and in another place, that all men have their appointed time. All which ſignifies no more than this, that God in the general hath ſet bounds to a man's life beyond which he will not ordinarily extend it; he hath ſet the term of our lives beyond which we ſhall not ordinarily extend them, which is about Threeſcore and Ten years, notwithſtanding which ſome die much ſooner, and ſome few live longer. But the Scripture no where teacheth us, that the length of a man's life is ſo fixed by God that he ſhall not die before ſuch a time, nor live at all beyond it. Nay, the contrary is plainly intimated to us.*

In all thoſe places of Scripture where long life is promiſed for the reward of obedience in any particular duty, which muſt imply (if it ſignifie any thing) that we ſhall live longer than otherwiſe we ſhould have done. Thus, Honour thy Father and thy Mother: that thy days may be long upon the Land which the Lord thy God giveth thee. Now this promiſe can never reaſonably oblige any man to the performance of duty to his Parents, if it be abſolutely determined how long he ſhall live. Thus in the 23. Exod. *And ye ſhall ſerve the Lord your God, and he ſhall bleſs thy bread and thy water, and take away ſickneſs from thee; the number of thy days will he fulfill. Not that he promiſeth that if they were obedient to his Laws, they ſhould live out the full age of men, and that he would preſerve them from ſickneſs and diſtempers. No, for this were to no purpoſe, and they could expect no otherwiſe if they harkened not unto, or diſobeyed God's words. So farther, in the* 4. Deut. *God promiſes not any ſhould live out their days, but that they ſhould live longer than otherwiſe they*

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ſhould. Thou ſhalt keep therefore his Statutes and his Commandments, which I command thee this day, that it may go well with thee, and with thy Children after thee, and that thou mayeſt prolong thy days upon the earth which the Lord thy God giveth thee for ever.

To wicked men God often threatens ſudden and untimely death, that they ſhould die ſooner than otherwiſe they ſhould have done. The fear of the Lord prolongeth (or, as we have it in the Margin, addeth) days; but the years of the wicked ſhall be ſhortned. That is they ſhall not live ſo long as otherwiſe they might have done. Thus many men ſhall not live out half their days; not half the ordinary time of a man's life. Moſt obſervable is the inſtance of King Hezekiah, *in the* 38. Iſa. *to whom the Prophet poſitively declares; Thus ſaith the Lord, ſet thine houſe in order, for thou ſhalt die and not live: and yet upon his humble Prayer Fifteen years more were added unto his days, which otherwiſe he ſhould not have had. From which it plainly appears that by ſin and diſobedience men may ſhorten their days and cut off from their lives, and by Piety and Vertue men may procure to themſelves a longer life and encreaſe of days. Now the length or ſhortneſs of our lives depends often upon our own voluntary actions, upon our pleaſing or diſpleaſing God, which cannot agree with that Doctrine of Fate I before mentioned. Nor do we need any ſuch opinion againſt the fear of death, becauſe we allow that our life depends upon God's good will and pleaſure; that no inſtruments of death, no ill practices, can prevail againſt us without his appointment. And this is a ſufficient foundation of aſſurance and confidence, notwithſtanding the frailty and uncertainty of our condition here, that the Watchman of* Iſrael *neither ſlumbereth nor ſleepeth; that his eye is always upon us for Good; that we ſhall live as long and as well as is really beſt for us, and then who would not be willing to die? But,*

Another means our Religion affords us to free us from the fear of death is a deadneſs to this preſent world and all the trifling pleaſures of it. For it is an over fond love and doating upon the things of this world and ſenſual enjoyments that makes perſons ſo unwilling to die. The more our appetites and deſires are mortified and ſubdued, the readier we ſhall be to bid an eternal farewell to all theſe things below. It is no wonder that thoſe who know no other happineſs but what is to be found in theſe lower Regions, are loth to be torn from their dear poſſeſſions, and to venture into a ſtrange Countrey which they have ſo little knowledge of. But by this contempt of the world

which

which our Religion teaches us, we forſake it in the love of it, even whilſt we are living, and ſo our buſineſs is better than half done before hand, and we are freed from thoſe worldly cloggs and encumbrances that too often hang on our vertue and moſt raiſed affections.

Farther, the Conſideration of Chriſt's conquering death for us gives a mighty encouragement againſt the inordinate fear of death. For our bleſſed Saviour hath taſted death for every man and hath taken away its ſting, hath quell'd its force and overcome its power, inſomuch that he is ſaid to have aboliſhed it. He hath made a way through death and the grave to his Father's Glory, and ſhall we be afraid like Saint Peter, *to profeſs and follow him whereſoever he goes? Our Prince and Redeemer hath voluntarily paſſed through it, and ſhall it grieve us to follow his ſteps, and to come to him through that paſſage by which he himſelf entred into his Kingdom?*

Laſtly, The hope of ſalvation is another great means that our Chriſtianity adminiſters to us againſt this baſe fear of dying. I have read it is an ordinary ſaying among the Turks, *that if Chriſtians had a right opinion concerning Heaven, they could not be ſo afraid of death, which is the onely way to life. And it was reaſonably asked by the Philoſopher of him that promiſed that all that were of his Sect ſhould be immediately happy as ſoon as they were dead, why then he did not preſently die? Do we really believe a future Glory, and are we afraid to enter into our Maſter's joy? What, are we Chriſtians, and yet would we live always here? Have we already attain'd all the happineſs which we aſpire after? Can we be contented to know no more of God, to enjoy no more of his Glory, and to love him no more, than we can doe in this imperfect State? Are we unwilling to receive that reward which we daily pray for? Thou knoweſt not what thou art capable of, what perfection, what happineſs thy ſoul ſhall enjoy, freed from this troubleſome Tabernacle, this luggage of fleſh, and art thou afraid of being tranſlated into the celeſtial Kingdom? One glimpſe of that Glory which our Saviour hath promiſed to us, would make us all long to be with Chriſt. No wonder Saint* Paul *was ſo ready to die, when he had before hand been rapt up into the third Heaven, and had ſeen and heard things not utterable. Did we live in the hopes of the future happineſs we ſhall enjoy, we ſhould not valne any of the pleaſures here below, nor fear to undergo any thing that ſtood in his way between us and thoſe bleſſed Manſions of happy Souls, where dwelleth God, and perpetual peace and ſatisfaction, free from all care and diſturbance, from all fear and anxiety, from all pain and danger; where onely is to be found perfect contentment, eternal joy and immortal happineſs*

pineſs. If Chriſtians perfectly knew the felicity of the other life, they would be impatient of the preſent; they would be hardly able to brook or endure living, or any thing that detain'd them from ſuch unſpeakable enjoyments. Wo unto us therefore, that yet dwell in Meſhech, *and are forced to abide in the Tents of* Kedar. *Bleſſed, yea, thrice bleſſed, are are all thoſe that have paſſed this miſerable world, and are received into the heavenly Manſions; for one day there is better than a thouſand elſewhere. One thing have I deſired of the Lord, and that will I ſtill ſeek after, that I may live for ever with him, and behold his Glory. When ſhall we arrive at that eternal and celeſtial happineſs, where we ſhall have no more of theſe ſtorms and dangers? When ſhall we paſs all fears, and cares, and grief, and troubleſome paſſions? Even ſo ſaith the Church, all true Chriſtians and ſincere Believers, come Lord Jeſus, come quickly, and deliver us from theſe crazy bodies, and put on us that houſe that is eternal and in the heavens. Is it ſo pleaſant to us to wander to and fro in this wilderneſs, and be toſſed up and down upon theſe troubleſome waves? And can it be grievous to us to think of arriving at our journey's end? How ſoon would all the grief and pain and uneaſineſs that accompanies ſickneſs, and the very pangs of death paſs away; when once we have received our Crown? We ſhall be ſo taken up with thoſe ſurpaſſing joys, that we ſhall have no leiſure to think of what we have undergone; all the troubleſome paſſage will ſoon vaniſh. I confeſs that for men who have no well grounded hopes of eternal life, it is reaſonable for them to fear death, as the day of their execution, when they ſhall receive the juſt reward of their evil doings. But to you I now ſpeak who profeſs to have an hope of this bleſſed immortality; for you it is a ſhame to be afraid of death. It is for them onely to fear death, as one of the Ancients ſaid, who would go to Chriſt. This is the onely thing that makes men take death ſo heavily, they do not really believe thoſe great things our Saviour hath promiſed; if they did they would look upon death as the greateſt happineſs that can befall them. Why art thou then thus caſt down, O my ſoul, Why art thou diſquieted within me? We contradict, at leaſt we diſparage our faith, by our fear of death; ſince it is the Gate that leads into the heavenly City, into the new Jeruſalem. We ought rather to entertain the thoughts of it with a ſmile, and bid it heartily welcome, as the end of all my labour and torment, all my ſorrows and cares: as that that would give me a ſight of him that dyed for me, and convey me into his armes and embraces who ſhed his blond for my ſoul, and carry me into a Kingdom of peace and Righteouſneſs and eternal joy, and would bring me into the company of all*

the

the famous Prophets, Apoſtles, Martyrs, Confeſſours and all holy men and women; which will again reſtore to me the Society of thoſe Friends, Relations, dear Children and Parents, whoſe loſs I have ſo ſadly bemoan'd and reſtore them again refined from all droſs, infinitely more lovely and amiable than ever they were before. Oh! how ſhall we pleaſe our ſelves when once our ſouls are diſentangled from this lower world? Thou art afraid to go to a ſtrange place, where thou never wert before, and from whence no Friend that is gone thither before hath ever returned to tell thee what it is; but is it not ſufficient to know it is our Father's houſe, our Saviour's Kingdom, a place of uninterrupted joy and happineſs? All the afflictions of this life are not worthy to be compared with the glory that ſhall be reveal'd. Let us fix in our ſelves theſe conſiderations, and we ſhall ſee nothing terrible in death, or think ſtrange of being born into the inviſible world; which though it may be attended with ſome pain and hardſhip, yet the joy that we are delivered from this miſerable life will ſoon make us infinite amends. Nay indeed were there no other advantage, but onely the putting an end to thoſe diſquieting fears of death, death it ſelf ſhould be leſs dreadfull to us. In the other life there is no more fear of dying, no diſeaſes can overtake us, we ſhall be above all the ſolicitudes and troubleſome concerns of nature. Inure therefore your minds to this, till it hath reconciled to you the thoughts of death, this is the moſt happy and perfect ſtate that we can arrive to here, to have as the uſual expreſſion is, Vitam in patientia, mortem in deſiderio, *to be content to live, and yet deſirous to die, and to enter into the poſſeſſion of thoſe great things which God hath laid up for thoſe that fear him. Such may find it as hard to be willing to live, as to be deſirous of death. Perſons affected with a due ſenſe of immortal happineſs, may doubt which is hardeſt, to bear life or to ſuffer death. Thus hath our Saviour delivered us from this ſlaviſh fear of death, by bringing life and immortality to light through the Goſpel. And it is all the peace and comfort of our lives to be raiſed above the fear of death.*

THE

THE LIFE OF Monſieur Claude.

PART I.

FRANCIS CLAUDE was a Paſtour of great Piety, performing his Office with much Honour in the Churches of *Montbaziliac* and *Cours* near *Bergerac* in lower *Guienne*, where he died in his ſeventy fourth year. He had a Son called *John Claude*, a famous Miniſter of the Goſpel, whoſe Life I now undertake to write, for the beſtowing upon his memory an inſtance of the Eſteem and Affection I had for him, and the gratifying the deſire of ſuch as onely knowing him by his Writings, will, as is very natural, be curious to be informed of the principal Circumſtances of the Life and Death of this great Man.

Monsieur *Claude* was born at *Salvetat*, in the year 1618. His Father, being a Lover of Polite Learning, took care of his education during his youth, after which he went to finish his Studies in the Academy of *Montauban:* There did Monsieur *Claude* study Philosophy; his Wit beginning then to find matter to exercise upon, made him quickly distinguish'd from all the other Students in Philosophy; and though he was no harder Student than his Companions, yet the flame of his imagination carried him so far that he made greater progress in that Science in six months than his fellow Students in a year.

After he had accomplish'd his course in Philosophy, he began to study Divinity under *Messieurs Garrisoles* and *Charles*, Professours in that Academy: he more particularly applied himself to Monsieur *Charles*, whose memory he honour'd all his life long. I know not whether the Conformity of these two great *Genius's* might not from that time contract this Union of Hearts; for as Monsieur *Claude* had an Admiration for his Master, we may also affirm, that the Master reliſh'd the Character of his Disciple; that he lov'd him tenderly, and spake of him as of a young-man of most hopefull expectation.

His Father, being desirous to see him in the Sanctuary, did a little hasten the time of his reception into the Ministery, for he was not full twenty five years old when he was admitted as Minister; he lost thereby the opportunity of travelling, of seeing other Universities, that of *Saumur* especially where were Professours of such vast Learning, and where was to be found that Politeness of Language and Manners as very rarely passes beyond the *Loire*, and which nevertheless was so much his Province.

He was admitted Minister in the Synod of upper *Guienne* and upper *Languedoc*, in the year 1645. he was assigned Minister to the Church at *La Treyne*, his Father was nominated by the Synod to ordain him, and he had this Comfort, which

which is the greateſt a man of his Character can receive, Monſieur *Claude* ſerved this Church but one year.

The Synod of upper *Languedoc* benefic'd him with the Church of Saint *Afrique* in *Rovergue*, and this to ſupply the Place of Monſieur *Martel*; this Church was not conſiderable for a numerous Congregation, but had had the good fortune of being ſerv'd by Miniſters of Extraordinary merit; Monſieur *Gaches*, who died Paſtour at *Paris*, and Monſieur *Martel* Profeſſour of Divinity had there exerciſed their Miniſtery, and this little Flock, glorying in thoſe two great Names, imagin'd that, for the keeping up its Fame, it could not doe better than to pitch upon Monſieur *Claude*.

In Sciences, as in War, great Men are not accompliſh'd in a day, herein Art as well as Nature requires Time and Induſtry. Monſieur *Claude* ſtudied hard at Saint *Afrique*, though his Sermons took him up leſs time than his other Studies, he preaching with great facility; he had a Wit that eaſily conceived things, a Judgment that did not fail of diſpoſing each Piece in its due place, an Expreſſion ſo fluent, ſo eaſie, ſo juſt and ſo maſculine, that People had much adoe to diſtinguiſh what he ſaid with meditation, from what he had written. The Church of *Caſtres*, famous for the honour it had of poſſeſſing in its boſome the Officers of the Chamber of the Edict of *Nantes*, and a vaſt number of other perſons of Quality and Learning, intreated Monſieur *Claude* in his paſſing that way, to give them a Sermon. He preach'd there one Sunday, and fill'd his whole Auditory with Admiration, ſo far as to give occaſion to a very ſingular Declamation which a very able Man made in favour of him, and which the publick will poſſibly be glad to be informed of ſince it redounds to his Honour: A numerous Company were diſcourſing of Monſieur *Claude*'s Sermon, Ladies there were that ſpake their opinions, thoſe of the beſt ſenſe were extremely well ſatisfied with it, others of the order of thoſe that a little too much mind the Preacher's voice, face and actions,

durſt not ſo openly paſs their Verdicts, and ſtaid firſt to know a worthy perſon's Judgment then preſent; I am perſuaded they did not expect ſo ſmart an anſwer, when they heard him ſay, that he could wiſh with all his heart he had but one Eye, like that Miniſter, provided he was capable of preaching as well as he. There needed no more to perſuade them that he had preached very well, ſince this Gentleman, who was a perſon extremely handſome, valued that Sermon at ſo high a rate.

This Sermon made a ſtrong impreſſion upon Peoples minds, ſo far that the Officers of the Chamber of the Edict, wanting a Miniſter, ſeveral of them caſt their Eyes upon Monſieur *Claude*, but there were motives alſo, that brought another into the election, the Lot was caſt upon theſe two Paſtours; and Providence, that had deſtin'd Monſieur *Claude* for ſomething greater, depriv'd the Church of *Caſtres* of the Comfort it would have received from his Miniſtery.

But if the Church of *Caſtres* had not the honour of having Monſieur *Claude* for its Miniſter, it had the pleaſure of ſeeing that he came to chuſe a Wife in its boſom, and that it thereby acquired a kind of right over this great man. He there married Mademoiſelle *Elizabeth de Malecare*, on the eighth of *November* 1648. the bare choice of a man of that merit ſpeaks in favour of her that was to be his Wife, ſhe came of a very good Family, her Father was Advocate in Parliament; ſhe made good her Birth and the Declaration which Monſieur *Claude* made in her behalf, which will be ſeen in this Hiſtory, juſtifies the eſteem and affection he had for her till death.

Monſieur *Claude* ſerv'd the Church of Saint *Afrique* for the ſpace of eight years, being belov'd by his Flock, known and deſir'd by ſeveral Churches, eſteem'd and honour'd in the Synod of upper *Languedoc*; whereat he was annually preſent; but amidſt all theſe Bleſſings he conſider'd, as the moſt pretious, the Birth of a Son which God gave him according to his

his Heart, on *Wedneſday* the fifth of *March*, 1653. and who was nam'd *Iſaac Claude*, it ſo fell out at this time that the Church of *Niſmes* which was one of the beſt Churches in *France*, ſought within and without the Provinces for a man that could bear the weight of that burthen; a Miniſter, in ſhort, that was proper for Preaching, for Diſputation and the Conduct of a great Flock. Monſieur *Claude*'s reputation being ſpread far and near made them quickly determine upon the choice they were to make; they ſent as Deputies to him Gentlemen of the greateſt Eminence, that they might not miſs their aim; theſe Gentlemen diſcourſt him, made him moſt obliging Offers, and accompliſh'd their Deſign; for he was appointed Miniſter for their Church by the Synod of upper *Languedoc*.

The Service of this Church was very painfull, the Preaching there every day, the Sick taking up a great deal of the Miniſter's time; Eccleſiaſtical matters requiring no leſs application, Monſieur *Claude* was not ſtartled at this new task; he found time ſufficient to accompliſh all his duties, the beauty of his *Genius* and his Induſtry provided for all the occaſions of his Flock.

How much ſoever buſied in the common Functions of his Office, he found leiſure to begin a Work which he would have finiſh'd, but for a Diſappointment that broke his meaſures. He was refuting the method of Cardinal *de Richelieu*, when he heard that the Synod of lower *Guienne* had given that emploiment to Monſieur *Martel*, Profeſſour of Divinity, he would not ſtand Candidate with his Brother in the Goſpel, and the deference he had for the Company, whence he held his Commiſſion, cauſed him to lay his Pen aſide.

As Monſieur *Claude* was born for a Chair of Divinity, and that his Wit naturally turn'd that way, there was always in *Niſmes* a conſiderable number of Students in Divinity ſo far advanced as to be admitted to make Probationary Sermons, to whom

whom he read Lectures of Divinity; his way of Teaching was ſo neat, the matters he explain'd ſeem'd ſo well meditated and ſo happily fitted to the uſe of the Pulpit and to the underſtanding of Holy Writ, inſomuch that he cauſed them to make no leſs progreſs in the knowleged of Divinity, than in the beſt Academies; hence came that great concourſe of Divinity Students; nay, and there has been ſeen to come from this kind of Private School Diſciples of merit, that made good the Pains of the Maſter that inſtructed them.

Monſieur *Claude's* Miniſtery did too much fructifie in *Niſmes* in the opinions of the *Roman* Catholicks; the rumour of his Reputation daily augmenting, was an importunate ſound, that wounded their ears, a certain preſage that he would not be long at quiet. And indeed he was ſnatch'd from that Church by one of thoſe extraordinary ways which People of his Character and ſingular worth do daily experience; his knowledge, his ſteadineſs, his zeal, created a jealouſie in a man whoſe ſentiments were not ſo upright as his. Monſieur *Claude* knew that he eſpous'd the project of our ruine, under the ſpecious veil of an accommodation of Religion; he openly oppoſed this deſign; he was the Moderatour of a Synod of lower *Languedoc*; there did he break his meaſures; and in that Province diſmounted the machine of re-union, which the Court has abandon'd in theſe latter days, as being of too ſlow a movement, and that it can more eaſily effect thoſe ends by other means, there needed no more to fetch Monſieur *Claude* from *Niſmes*; a Decree of Council was intimated to him, by which he was interdicted the exerciſe of his Miniſtery throughout the whole extent of the Province of *Languedoc*. He forbore Preaching, and went to Court, being onely ſupported by his innocency, he there proſecuted his concern for near ſix months, but all in vain, for the Reſolution was already taken, not to revoke the leaſt of any thing that had been done againſt us; and more eſpecially to weary out the Miniſters who were not pleaſing to the Governours of the Provinces.

In

In this Journey did he compoſe that little Tract which anſwers that of the perpetuity of the faith of the Catholick Church touching the Euchariſt; this was his firſt Piece that was made publick; this Tract of his made a noiſe in the World; the *Roman* Catholicks were at a loſs to know the Authour's Name; the *Janſeniſts* who felt the weight of the blow, would needs know the hand from whence it departed; but all the pains they took in order to this diſcovery were for a long while all in vain, and we may ſay that as they have laugh'd at the uneaſineſs the *Jeſuits* had been under to find out the Authour of the Provincial Letters, they in their turns made this occaſion their diverſion, as did many other People who were not ſorry to ſee an Authour ſtand forth, who allarum'd that party by a Work of thirty Pages.

This little Tract did Monſieur *Claude* ſo much honour, that it well deſerves we enlarge a little upon it, and the particular Circumſtances that it affords, will reward the Reader for the time he may beſtow upon what we are going to ſay of it.

The Tract of the Perpetuity of the Faith of the Catholick Church touching the Euchariſt, compos'd by an able *Janſeniſt* believed to be Monſieur *Arnaud*, had Monſieur *de Turenne* in view, the Court had the ſame aim in perſuading him to change his Religion, and the *Janſeniſts* eſpouſing this deſign hop'd to acquire honour by this Conqueſt; but as he was a Prince, who without playing the Divine had a right ſenſe to judge whether the Argument was good or bad, it was neceſſary to chuſe a matter that was beyond the common reach of his Lights in Religion, and to paſs his underſtanding, by drawing him into the vaſt fields of antiquity; as being a region proper to impoſe upon Strangers and new Commers, who do not well know the Map of that Countrey. No fitter Subject for a trepan could have been choſen than that pitcht upon by this Authour; he pretended to prove that the Doctrine of the Real Preſence, had been the conſtant

ſtant Faith of the Church, till the time of the Reformation, (a great prepoſſeſſion in *France*, for a heart that wiſh'd for a Religion that accommodated it ſelf with his fortune) the turn which this Writer took was very ingenious; how ſaid he a thouſand years of a peaceable poſſeſſion, and a profound ſilence do they not ſufficiently juſtifie the Faith of the Church upon this Article, it peaceably enjoy'd its right till *Beranger*; and as ſoon as this man offer'd to open his mouth to combat this truth, all roſe up againſt him, and he was condemn'd by the firſt Council held at *Rome* by Pope *Leo* the Ninth, in the year 1053. Before him none had combated the Real Preſence, therefore it was the univerſal Sentiment of the Church.

This Authour does ſtill ſomething more, for to the proof of the matter he adds that of right, that is to ſay, that he means to prove, that if the Church had been of the Proteſtants opinion it would have made ſo ſenſible an alteration in Chriſtendom, when it chang'd its belief upon this Article, and that it fell into the Faith of the Real Preſence, that there is not an individual, but would have ſenſible of this Innovation, ſeeing the thing could not fail of being ſo of it ſelf; Nevertheleſs he is perſuaded, that none ever complain'd of upon this account; whence he infers that no change has been made in the Doctrine; nay, and that this change is not even poſſible after the manner we conceive it; this ingenious method affected Monſieur *de Turenne*, he found in this reaſoning an air of truth of too large extent for his knowledge, his doubts were known, and perſons of the firſt Quality and of an exemplary Piety endeavoured to diſperſe theſe eluſions, they caſt their eyes upon Monſieur *Claude* who was then at *Paris*, he would not oppoſe what they deſir'd of him, becauſe he found himſelf thereunto engag'd by the ſenſe of his Conſcience, and by the reſpect he had for the perſons who required his aſſiſtence, thus he writ, and this was the true occaſion of that Diſpute.

Monſieur

Monſieur *Claude* underſtood very well that this was but an ill way to make his Court for his reſtoration to the Church of *Niſmes*, but he did not ſtand wavering, what courſe to take, he ſaw that he was going to enter the liſts with a Writer of mighty name, he hop'd that God wou'd give him the grace to maintain his Cauſe. Meſſieurs *Blondel* and *Aubertine*, whoſe Writings were to be defended, were Authours conſummated in the ſtudy of the Fathers; they ſeem'd to have exhauſted the matter which Monſieur *Claude* undertook to treat of; if we find that he ſometimes walks in their ſteps, we ſhall alſo ſee that he makes new diſcoveries, and his manner of handling this ſubject is ſo fine, ſenſible and ſtrong, that we may affirm it to be a method wholly new, whereof Monſieur *Claude* is the firſt Authour: in ſhort, as he had tryed the ſtrength of his *Genius*, he was ſenſible of an air of confidence, which aroſe from the ſtrength of the truth he was going to defend; this was his diſpoſition when he began to write upon this matter. His Anſwer is ſhort, but it is the fulleſt and cloſeſt Work that had till then been ſeen upon this Subject; the Authour ſpeaks little, but ſays a great deal in few words; and the Hypotheſes which he ſtates are ſo well meditated, ſo juſt, back'd with ſuch good reaſon, that there is no ſtaggering them, whatever onſet has been made upon them; nay, and we ſhall find that all the trains of this great Diſpute are ſo many lines that depart from that center, and which after divers illuſtrations and long evaſions return thither as to their true Principle.

Monſieur *Claude* undertakes to prove in his Anſwer, that this change termed a *chimæra*, and look'd on as a thing impoſſible, did effectually happen; he ſhews the time, manner and principal Authours that favour'd it; he makes appear how eaſie it is to alter a Point of Doctrine when thoſe three things concur together, as has been ſeen in that of the Euchariſt; firſt, when it is under-hand attacqu'd, and by way of explication, ſtill retaining the ſame terms, conſe-

crated by a long uſe to that tenet; ſecondly, when this innovation does not alter any thing in the worſhip; and thirdly, when the errour finds a happy age wherein to ſpread its darkneſs: He proves ſo well that theſe three things have concurr'd in the change of belief, upon the ſubject of the *Euchariſt*, that all his reaſons are as ſo many demonſtrations, againſt which there is no offering any thing, that can weaken the proof of them.

The Authour of the little Tract *of the perpetuity of the Faith of the Catholick Church, touching the Euchariſt*, hath acted in this Debate as ſhrewd men do, who have nice concerns to defend in the Courts of Juſtice, for though you produce againſt them a vaſt number of Witneſſes, conſiderable both for their Worth and their Dignity, they plainly perceive that the onely way to Ward off the Blow that wou'd otherwiſe deſtroy them, is to endeavour to invalidate the proof by reproaches good or bad, which robs theſe witneſſes of all Credit; and thus you have a vaſt field open to contempt, to foul language, and impoſture: Nay, and we have ſeen ſuch as by a cunning ſlight ſuggeſted to them by their danger, endeavour to derive advantage from the teſtimony that has been urg'd againſt them, however oppoſite it may be to their Juſtification, and this is much the Character of that Authour. Monſieur *Claude* underſtood his deſign very well, he trac'd him exactly through all his windings, and as it highly behov'd him to maintain the Dignity, Integrity, and Authority, of the teſtimonies which Meſſieurs *Blondel* and *Aubertine* had produc'd, we may affirm, that he did it with all the evidence, and all the ſtrength that can be deſir'd in a diſputation of that nature, which turn'd much more upon matters of fact, than upon queſtions of right.

Monſieur *Claude*, having not been able to get the Prohibitions taken off that had been exhibited againſt his officiating his Paſtourſhip in *Niſmes*, or in any other Town of *Languedoc*, departed from *Paris* after ſix months abode in that Town,

Town, and repair'd to *Montauban*; certain it is that he had not then any ſettlement in his mind, as ſeeing no appearance for it; yet did he live much at his eaſe, though he was not altogether unconcern'd at the Troubles he was made to ſuffer, he overcame them by ſubmitting himſelf with an abſolute reſignation to the Providence of God, and this courſe of ſubmiſſion to the Decrees of Heaven, which is ever the beſt, did not fail to proſper with him; he had not the trouble of wiſhing or of being tyr'd with expectation of ſeeing his deſires accompliſh'd, the Church of *Montauban* prevented him, and gave him not leaſure to ſolace himſelf after the hardſhip of a long Journey, he arrived there on the Saturday, preach'd on the Sunday following, being Communion day. The Church aſſembled for his Vocation, a Place was offer'd him, he accepted it, and the Synod authoriſ'd the choice of the Church. He had ſerv'd eight years the Church of *Niſmes*, when he ſetled in that of *Montauban*, where he ſtaid but four years, but with ſo much delight, that I have heard him often ſay that that time compos'd the ſweeteſt and happieſt period of his Life. He there liv'd in a perfect Union with his Collegues, being cheriſht and eſteem'd by his Church, and being charm'd with the Beauties of that Climate, which he look't upon as his ſecond place of Nativity having there perform'd his Studies.

There did he compoſe his anſwer to the *ſecond Tract of the perpetuity of the Faith of the Euchariſt*, but did not imagine that the Manuſcript he had left at *Paris*, wou'd one day become a ſubject of Diſputation, becauſe it was onely made for the inſtruction of Monſieur *de Turenne*, who declar'd himſelf to be ſatisfied with it; nevertheleſs this Work was three years after taken to task, and the Authour *of the perpetuity of the Faith of the Catholick Church, touching the Euchariſt* made an anſwer thereunto.

For a long time not any Book about Religion had been ſeen in *France*, that made ſo much noiſe as this, the Au-

thour not onely attackt the aſhes of a dead perſon that are ſeldom ſear'd, as he had done in his former Tract, which ſlightly ran over the Book of Monſieur *Aubertine*, he knew he had to doe with another Authour, who was not to be ſlighted, which inſpir'd him with a deſign of writing after a more ſinewey and more elaborate manner. Whether the event prov'd anſwerable to his good intentions is a point which I leave the Readers to judge of; it onely appears as to me that Monſieur *Claude* was not of that opinion, and that if he found more art in the ſecond Tract than in the former, more wit and more care to conceal the weakneſs of the matter, which the Authour therein defends, yet did he not therein obſerve the more ſolidity. He ſaw in it ſomewhat leſs ſincerity, and eruptions of mind againſt perſons of merit and probity, to whom the publick has not done the ſame Juſtice as this Authour.

To remain mute when the whole Kingdom ſpeaks, ſuch ſilence ſeem'd affected to Monſieur *Claude*, the *Roman* Catholicks ſaid openly, that this laſt Book made their cauſe triumph, and that it would not be anſwer'd; the *Proteſtants* did not ſpeak with ſo much arrogance though they had much greater confidence, being neceſſitated to curb their ſentiments, when they were treated with ill Language; and to make ſemblance of fearing Books, that did not perplex them much at the bottom, and this piece was of that rank. Monſieur *Claude* ventur'd the repoſe of his Life by anſwering it, the event did but too well juſtifie him, he nevertheleſs determin'd to maintain his firſt Tract, by refuting the Book which made ſo much noiſe at that time, and this is the piece bearing the Title of, an anſwer to the ſecond Tract *of the perpetuity of the Faith of the Euchariſt*, this work is of a much larger bulk than the former, though it turns much upon the ſame principles; it was neceſſary to be more particular in Citations, in the choice of proofs, in the order and light wherein they were to be ſet, and the conſequences

ſequences that are to be thence derived, and this courſe is perhaps what is moſt difficult in a diſputation of the nature of this under our conſideration. Monſieur *Claude* knew it very well, and on that account, did he contrive a method painfull for himſelf, but eaſie and uſefull for his Readers, he onely took what was moſt eſſential in the paſſages of the Fathers, and which was ſerviceable to his Subject; he ſays not too much for fear of wearying out attention; he ſays ſufficient to illuſtrate his matter; the Arguments he brings upon theſe teſtimonies are ſhort, but perſuaſive, whether that he backs his own cauſe, or attacks that of the Church of *Rome*, and becauſe it is a ſubject containing ungratefull matter by reaſon of the ſame expreſſions of the Ancients, which are often reiterated in this kind of conflict. Monſieur *Claude* thought fitting to enliven his matter with a gayety of diſcourſe, yet without deviating from the Character of a wiſe and Majeſtick Writer.

The Authour of the Treatiſe of the *Euchariſt*, made it matter for his Diverſion, one while to inſult our cauſe whoſe weakneſs he deplores, another while our Reformers whom he ſpeaks of with extreme contempt, and ſometimes Monſieur *Claude* himſelf, looking on his demonſtrations as petty eluſions, which vaniſh at the approach of his lights: I know not whether he imagin'd when he meditated his common place of Metaphors, that Monſieur *Claude* wou'd ſleep upon that paſſage; he was certainly miſtaken if he had that opinion: Monſieur *Claude* found out the weakneſs of it, makes merry with it in more than one place, as well as at that method of the Authours, of putting proofs into objections, and objections into proofs. He commends his judicious ſilence, which makes him paſs quick over the greateſt Difficulties, and his Prudence that makes him dwell, upon things that ſeem the moſt eaſie. This is what Monſieur *Claude* calls in the conduct of the Authour, an affectation of ſpeaking in a Slumber, ſo to lull us aſleep by his own

Example.

Example. There are places indeed, where he does not seem to be in his wonted good humour, and this is when he cannot bear what Writers of that Communion call *Pious frauds*, I mean the manifest alterations, which the Authour makes of some passages, as to the sense, the terms and expressions, one is in the *Homily* of the *Eucharist* for consecration attributed to St. *Chrysostom*, though it be none of his, the other is taken from *Luke Anacorete*.

Fame, which delights in magnifying Objects, quickly gave the alarm among the *Jansenists*, a secret rumour was spread about *Paris*, that the unknown Authour, was answering this second Tract of the *Eucharist*. The main body detach't some of its Emissaries, to find out whence this News came, and in what part of the Earth this hardy Minister liv'd, who came to disturb the Glory of such as had the Vogue of being the most Learned and most Polite Writers of *France*; some of them brought back word, that the Authour they were in quest of was Monsieur *Claude*: This was a sufficient intimation to those Gentlemen, for them to take their measures; they wrote to the Bishop of *Montauban*, a Prelate eminent at that time for his Sermons, which the Court had relish't, and for the engagements he had had with the *Jansenists*; they entreated him to know whether Monsieur *Claude* was writing, to see his Papers if possible, and to acquaint them with the intent of them. This Prelate sped according to their desires, Monsieur *Claude* had been oblig'd to see him, he was known by him, if I dare say it, esteem'd, a thing rare in *France*, considering that immense distance, which is presum'd to be between the height of an Episcopal Crosier, and the bare crook of one of our Pastours. My Lord Bishop entreated Monsieur *Claude* to tell him, whether it was true, that he was answering Monsieur *Arnaud*, for so was the style at that time, that he would doe him a very sensible kindness in letting him see his answer. Monsieur *Claude* thinking it did not become him to deny a thing, which

which he did not at firſt think to be of conſequence, he promiſ'd to let him ſee ſome of his Copy, and accrdingly perform'd what he promiſ'd.

The Biſhop of *Montauban* did not fail to inform his friends, of what he had ſeen, and to let them know that this anſwer was Printing at *Paris*, under the direction of a perſon of Merit, who did that good Office to Monſieur *Claude* his particular Friend: I know not how far the reflexions of that Prelate did proceed; in a ſhort time we ſaw orders come from Court, that ſnatcht him away from the Church of *Montauban*, his Friends did not doubt but that his merit had made him incur this new Diſgrace; he obey'd theſe the King's Orders, as he had obey'd thoſe that had taken him from *Niſmes*, and not finding any ſafe Sanctuary in the Provinces, he reſolv'd to go lay open his conduct to the Eyes of the Court, that judges much better by its own lights, than when it was oblig'd through the great diſtance of places to truſt to the lights of others.

On the ſame day that he arriv'd at *Paris*, he had the diſſatisfaction to hear, that a ſtop was put to the impreſſion of his Book; but though this trouble attended him to Bed, when he wak't again, he was complemented with better tidings, for the very next Morning after his arrival, he had notice that the Prohibitions relating to his anſwer, had been read, and that it was allow'd the liberty of the Preſs, that Spirit of intrigue, that intrudes into all humane concerns, wou'd needs force the experience of its good and ill humour upon his Book. The *Janſeniſts* are ſaid to have endeavour'd to have put a ſtop to its Sale by their Credit, which as then was ſo conſiderable, but the *Jeſuits* through other principles, very contrary to the former, did bring again the courſe of this concern into its natural Chanel; a remarkable example of the vanity of the thoughts of men, and of the depth of the deſigns of the Providence of God, who knows how to derive his Glory from the good and ill diſpoſitions of

their

their minds. This ſecond anſwer of Monſieur *Claude's*, had all the ſucceſs he cou'd deſire; the *Proteſtants* made it the Buckler of their Cauſe, the *Roman* Catholicks found it very dangerous, and if the *Port Royal* found therein matter of Vexation, other people more complying than they, were not much concerned at the conſequences. The progreſs of Monſieur *Claude's* ſentiments in this Book extended very far, he render'd the change of belief as to the *Euchariſt*, too ſenſible, every Individual that reads his reaſons, had a ſenſe of this alteration, and to ſtop the courſe of it, they bethought themſelves of giving out that the citations of the paſſages of the Fathers were not faithfull; and as theſe Gentlemen among their people are in poſſeſſion of being believ'd upon their bare word, it was abſolutely neceſſary, for the diſperſing this falſe accuſation, that Monſieur *Claude* ſhould Print, all at length, the paſſages he had cited, and this is what will be found in the ſeventh Edition, that was made of that anſwer in the year 1668. The work was large, but the Volume might ſtill have been enlarg'd, by a conſiderable number of other paſſages, which I have ſeen Written by the late Monſieur *Claude's* own hand, which is in the Margent of that ſecond anſwer which is in his Cloſet.

Monſieur *Claude* ſtaid near Nine Months in *Paris*, being uncertain of his Fate, without being able to break through the barrieres, that hinder'd his return to *Montauban*. This was an Epiſcopal caſe, and theſe cauſes were ſo priviledg'd, that a Body was ever ſure of looſing the proceſs that one had with thoſe Perſonages; Monſieur *Claude* underſtood it ſo too, and with ſubmiſſion and patience arm'd himſelf againſt all theſe hardſhips.

During this interval, he was courted by the Church of *Bourdeaux*, but *Charenton* had people of too much ſenſe, to ſuffer their being rob'd of a man of ſuch great merit, who was already among them, they let him have ſome intimation of the deſign which that Church entertain'd. A regard

gard was to be had to the inclinations of the Court, the matter was inſenſibly prepar'd, and as ſoon as they ſaw a propitious moment, for Monſieur *Claude's* calling into the Church of *Paris*, they took him, and he was effectually call'd to ſerve that Flock in the year 1666.

PART II.

IF Monſieur *Claude's* Books made ſo much Noiſe in *Paris*, when he was an hundred Leagues diſtant, 'tis eaſie to judge that he was much more talk't of when it came to be known, that he was to make his conſtant abode in that Town, in order to ſerve the Church that met at *Charenton*. I know not after what manner the *Port Royal* did receive the News, and whether thoſe Gentlemen, ſeeing that this Learned Miniſter fixt his reſidence in that great City, did not think of him what skilfull Politicians ſay of a Prince that ſettles himſelf in *Italy*, that it was an ill proſpect, and an Eye-ſore; be it as it will, it does not appear, that they ſtir'd in the leaſt to traverſe this calling, it was not unknown at Court, and this was ſufficient for Monſieur *Claude*.

A diſcourſe there was of an anſwer, of the Authour of *the perpetuity of the Faith*, to Monſieur *Claude's* ſecond Book, he very quietly expected its coming out; however it did not appear for ſome time, which is a myſtery I have no deſign to ſhrift into, it no ways availing my Subject, and 'tis ſufficient, that I ſay how that another Writer ſtood forth to ſupply Monſieur *Claude's* Adverſaries room, but I am as yet a Stranger, whether t'was out of kindneſs to Monſieur *Arnaud*; great men are not over fond of ſuch kind

of Aſſiſtance, as being willing to diſtance from them all that can inculcate the leaſt ſuſpicion of humane weakneſs. But to what purpoſe all this, when people have diligent Friends, they prevent us whether we will or no, and it is a kind of Civility, which we ſhould not dare to complain of. This Diſpute made too much Noiſe, to leave a Society at reſt, that preſumes it has a right to decide upon all matters, its Emulation was rous'd, and for fear any other ſhou'd gain the Victory, it immediately caus'd one of its Champions to enter the Liſts, to rob Monſieur *Arnaud* of the Crown he already laid hold of, and which he is ſaid onely to have loſt, by being too much a *Formaliſt*. Father *Noüet* a Jeſuite wrote againſt Monſieur *Claude*, and they did not ſtay for the Printers being at work upon the firſt Leaf, for the giving it approbation; all concur'd towards the ſpeedy ſtopping the Progreſſes this ſecond anſwer made, and Father *Noüet*'s Book was put forth with all expedition as a happy dike in oppoſition to this torrent.

This Father *Noüet*'s work has its Beauties and its goodneſs, like thoſe actions of great conſequence, which at the Bar defend an ill cauſe with a great deal of art; a vaſt knowledge of Antiquity, though little back't by truth, a deſign of writing Gentleman like, but moſt commonly unſeaſonably us'd, being ſometimes travers'd by the bare heat of Diſputation, and for the ſake of the cauſe he defended.

Monſieur *Claude* might handſomely have forborn anſwering this Book, as being to face Monſieur *Arnaud*, who only ſeem'd to require time for writing, that he might collect all his Forces, and overwhelm him with his laſt ſtroke; nevertheleſs he paſt over theſe difficulties, and making it a point of Honour ſtill to maintain this Diſpute, againſt an able Doctour choſen by the moſt Learned Society of the Church of *Rome*, he anſwer'd Father *Noüet*'s Book, and this is the third work of his compoſing upon this important matter.

This

This anſwer was Monſieur *Claude*'s favourite Book, he ſpoke of it modeſtly in the main, which indeed was his Character, but there was nevertheleſs to be obſerved in his Diſcourſes, a fondneſs for this compoſure, and I have known deſerving perſons, that were of the ſame opinion with him upon this point. The Preface to this Book is admirable, and affords a moſt noble Idea of the Authour's deſign.

Monſieur *Claude* had occaſion in this Diſpute to follow a Tract, which Monſieur *Arnaud* had diverted him from. Father *Noüet* thought fitting to upbraid him in ſome manner, for having abandon'd the holy Writ in this controverſie, this Accuſation is curious falling from a *Jeſuit*'s Pen. Monſieur *Claude* did not fail to turn it to his advantage, it gave him occaſion to explain to us, the ſixth Chapter of the Goſpel according to St. *John*; it was requiſite, that ſatisfaction ſhou'd be given to a perſon that complain'd of a Miniſters neglecting the word of God; the Tract of the uſe of the ſenſes is an accompliſh'd piece, nothing has been ſeen ſo well meditated upon that matter, as what he ſays of it, nothing ſo pat or ſo happy as the application he makes of it. As for the paſſages of the Fathers, which this Authour produces againſt them, he rids himſelf of them like an able and gallant man; for when Father *Noüet* produces very improperly againſt him, Authours poſterior to *Paſcatius*, he chuſes them out in the Centuries 11, 12, 13, 14, and 15. Monſieur *Claude* does not fail to tell him, that theſe are improper pieces, and witneſſes that bear their recuſation in their Forehead; but he does nevertheleſs often examine his paſſages, wherein he finds a ſenſe quite oppoſite to Father *Noüet*'s deſign. The opinions of the *Greeks* touching the *Euchariſt* is likewiſe brought in play. Monſieur *Claude* anſwers it, and upon that point, acquaints him with more than one Hiſtory which he knew not, or which he was minded to diſſemble, becauſe it did not favour his cauſe. This Authour is not ever happy in his citations, as not being

willing to take the pains of going to the Fountain head; ours complains of his neglects; Father *Noüet* is hardy, and makes no ſcruple of often altering paſſages. Monſieur *Claude* has much adoe to be moderate upon this point; he exclaims ſufficiently, ſo as that the Reader may be advertis'd of the Snare that is laid for him. Never did Authour know how to avail himſelf better of the advantages that are offer'd him, if Father *Noüet* ſpeaks of reading of the Fathers, as of a vaſt Foreſt, our Authour draws thence an argument, that *Chriſtian* Faith is leſs involv'd in holy Writ, than in Tradition, which is a Woody Countrey by a Jeſuits own confeſſion; when this Writer is angry at the Primitive Ages of the Church, to which Monſieur *Claude* wou'd bring him back, that he ſays they have given us more Martyrs * than Writers and Doctours; our Authour derives an advantage from his ill humour, and ſhews the reaſon why the Church of *Rome* refuſes this Teſtimony, if Monſieur *Claude* ſets Monſieur *Arnaud* againſt Father *Noüet*, it is without any deſign of ſetting them at odds, 'tis through the ſilence of the *Pagans* in reſpect of Tranſubſtantiation, and the adoration of the *Euchariſt*; Monſieur *Arnaud* denies that any proof can be drawn from their ſilence, and adds, that they have perhaps written Books upon this Subject, that have not been tranſmitted to us. Father *Noüet* on the contrary maintains, that Monſieur *Claude*'s conſequence wou'd be juſt, if the *Pagans* had not upbraided the *Chriſtians* with the difficulties of that myſtery, but he fancies that he proves it clearer than the day, and this is another point which our Authour does not agree with him in, refuting very plainly the paſſages urg'd by Father *Noüet*, and maintaining his firſt Theſis; in ſhort, though Father *Noüet* had not perhaps a ſet deſign, here to combat Monſieur *Claude*'s opinion as to the time of the change, that was made in point of the *Euchariſt*, he cou'd not with honour forbear ſaying ſomething of it towards the end of his Book.

* *p.* 432.

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Forc'd he was to bear this little torture, in favour of the devouteſt Zealots of his Communion, who wou'd have thought all had been loſt if he had fail'd of maintaining a circumſtance which ſo far influences the goodneſs of that cauſe; but as he gives this matter onely a tranſitory touch, Monſieur *Claude* does not enlarge upon this Subject, but nevertheleſs ſays ſufficient to refute Father *Noüet*'s illuſions, and to back the good reaſons he alledg'd in the two former Writings.

This Monſieur *Claude*'s anſwer * was kindly receiv'd; the *Proteſtants* found therein the confirmation of their Faith, the *Janſeniſts* were not ſorry, that Father *Noüet* had made this diverſion in favour of them, being ſo much time gain'd to take breath, and the *Jeſuits* on whom all people had their eyes fixt, came off ſparkiſhly from this affair; they talkt of Father *Noüet* as of one of their adventurers, that had puſht hard at his Enemy, and came off from the conflict honour'd with ſome wounds. This diſputation had no ill conſequence, I mean that the Advocate of the *Proteſtant* party was ſet aſide, and treated more handſomely by the Society of the *Jeſuits*, which commonly are not of a humour to ſuffer much, than he had been by the caball of *Port Royal*.

* *p.* 1658.

After this attaque a kind of ſuſpenſion of Arms laſted for ſome time; Monſieur *Claude* wanted not Employment, the bare buſineſs of his Pulpit at *Charenton*, requir'd the whole application of an ordinary Miniſter. This Church was ſo celebrated of it ſelf, and honour'd with the preſence of ſo many Foreigners, that it had been imprudence in a Miniſter, to have Preach'd unprepared. Thus the bare Office of Preaching was a Province of Pains ſufficient for Mr. *Claude*, who was deſirous to edifie his Flock, anſwer the hopes that people did conceive of him, and follow the ſteps of his Eminent Collegues. He Printed but few Sermons, as being more taken up with other matters, which more concern'd the publick. We may nevertheleſs judge by thoſe he has Publiſht,

Publiſht, that his Talent lay no leſs for Preaching than for the Cloſet, and I hope his Son will Print a ſmall Tract, which his Father did compoſe of the manner of explaining the holy Writ in the Pulpit, ſo juſt and ſo fine, that upon reading it, people will be throughly perſuaded, that Monſieur *Claude* was a great Maſter in that matter.

Monſieur *Claude* did not onely ſignalize himſelf by his Writings, he was in a Station, that had great influences, to ſhed over the other reform'd Churches of *France*. *Paris* was the Fountain whence proceeded all the miſchiefs, that overwhelmed the *Proteſtants* in the Provinces, and *Charenton* the place whither they repair'd for Council, an excellent remedy in it ſelf, ſo ſharp, violent and obſtinate were the ill humours. Monſieur *Claude* conſider'd of this, he acted, he rouz'd up others by his own example, though he cou'd not wholly remedy the miſchiefs of ſo many that were afflicted, and who from far and near required his aſſiſtance, we may ſay that he mitigated their trouble, by partaking therein himſelf and by his conſolations. Monſieur *Arnaud*'s Book came out at length, being entitled *the perpetuity of the Faith of the Catholick Church, touching the Euchariſt, defended.* Monſieur *Claude* thought himſelf bound to anſwer it; this work of Monſieur *Arnaud*'s made a noiſe in the World, it having certain Characters fit to excite the admiration of people, who onely floridly touch upon matters, to acquire quickly, and eaſily the quality of Learned. Monſieur *Arnaud* handles a Subject that might paſs in ſome manner for new at *Paris*, becauſe no *French* Writer had yet been ſeen, that had collected ſo many teſtimonies, and that like him had ſo profoundly argued about the Religion of the *Greeks*; this air of Novelty did much ſet off his Book; he cited paſſages which ſeem'd to bear all the marks of the real preſence, according to the *Roman* Mode. A prodigious reading was obſerved in his anſwer. This great work, inſpir'd happy prepoſſeſſions in favour of the Authour; In ſhort, though

Monſieur

Monſieur *Arnaud* had in his other works ſpoke with a Majeſtical tone, yet he now raiſed his Voice much higher, he lookt ſo big when he ſpoke of Monſieur *Claude*, and handles his Books with ſo much arrogance, that it was a kind of torrent, which without examination hurried away the ſuffrages of thoſe eaſie Judges, that are determined by the bare accent of the Voice.

Monſieur *Claude* had not the ſame aſſiſtance as Monſieur *Arnaud*, the latter being ſaid to have had Friends, and ſuch as furniſht him with proofs. Monſieur *Claude* cou'd have wiſht, that the ſame thing had been done for him, but that this requir'd a happy leaſure, a privilege out of date at *Charenton*, and granted onely to the Eccleſiaſticks of *France*. In default of his Friends, he was forc'd to make it out in his own perſon. I ſhou'd not dare to inſert the number of travels he read, what is ſeen of them in his anſwer, is but the leaſt part of them. People often read ſeveral Books in hopes of finding ſomething, that may be ſerviceable to the Subject we have in our mind, and we find nothing leſs than what we are in queſt of. Thoſe kind of relations being very ſubject to this imperfection; nevertheleſs a Writer cannot diſpence himſelf from this fruitleſs labour, when he is engag'd in a diſputation of the nature of this, which turns upon matters that are to be defended or oppoſed.

Monſieur *Claude* ſtates principles that are a mighty help to diſperſe all the eluſions of Monſieur *Arnaud*, he ſhews that the buſineſs in this diſpute, is not to know exactly, what the *Greeks* believ'd in the matter of the *Euchariſt*, but what they do not believe; and 'tis in this rank that he places the Tranſubſtantiation of the Church of *Rome*, and the ſoveraign adoration which the *Latines* pay the *Euchariſt*. He draws up a platform of the *Greek* Church, which is as it were the key of that matter, for he ſhews that there are ſeveral *Greek* Churches, that entertain Communion with the Church of *Rome*, and that it is not among them, that we are to go ſeek for

for truths; he alſo juſtifies, that there is a great number of Seminaries in *Greece* and in the *Eaſt* where Youth is brought up in the Faith of the Church of *Rome*, and that thence are taken Prieſts, Biſhops, and ſometimes Patriarchs who are *Latines* in Faith, and *Greeks* onely in Ceremonies; Money, fear and other motives do often bring thoſe *Roman* Doctors, dreſt up after the *Greek* Mode, to the Principal Pulpits of thoſe wretched Provinces, where heavy ignorance does obtain; after which it is no difficult matter to derive ſuch teſtimonies as one pleaſes from thoſe miſſionaries who owe the Pope all they have, and who require nothing more for acknowledgment of his favours, than Paper and Ink. Theſe are the points which Monſieur *Claude* does make moſt evidently plain, from the teſtimony of ſeveral Writers moſt worthy of credit. In ſhort, Monſieur *Claude* makes out the opinion of the true *Greek* Church, that is engag'd neither by love nor fear with the Church of *Rome*, that then it ſpeaks clearly of the Faith concerning the *Euchariſt*, wherein you neither find the *Roman* Tranſubſtantiation or adoration; with theſe maxims Monſieur *Claude* refutes all Monſieur *Arnaud's* arguments, he unravels the intrigue of the teſtimonies he produces, he puts his Readers in a way of doing the like with himſelf, and there is no uſing any evaſion but what this excellent matter provides againſt. For it ſerves to anſwer all that Monſieur *Arnaud* has ſaid upon this Subject, and ſhews you what courſe to take for the illuſtrating all the objections that might be made hence forward upon this matter. This was Monſieur *Claude's* fourth anſwer * upon this diſ-

* p. 1671.

pute, the publick did him Juſtice in this, as it had done him in the other, it viſibly appear'd that his Adverſary granted him the principal queſtion, which was the belief of the *Latine* Church, in the matter of the *Euchariſt* till the time of *Paſcatius*; Monſieur *Claude* had ſtrongly prov'd, that till then the real preſence, Tranſubſtantiation, and the adoration of the Hoſt were unknown Doctrines to

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the *Latine* Church; Monſieur *Arnaud* thought fitting to diſpute no longer upon this point, and to give the change, he contriv'd to lead Monſieur *Claude* and the Reader into the *Eaſt*. Monſieur *Claude* could willingly have been without this walk, but having undertaken to cure a perſon of his errours, he was to be follow'd every where, that ſo he might diſſipate his illuſions; after which Monſieur *Claude* having all to no purpoſe exhauſted all the ſecrets of his art, thought it became him to abandon this cure, and to leave it wholly to the ſole immediate grace of God, who cures when he pleaſes, the moſt inveterate ills, and that ſeem the moſt incurable.

I have been longer than I thought upon this diſpute of Monſieur *Claude*'s and Monſieur *Arnaud*'s, but as it is what made moſt noiſe, I thought it requiſite to give a pretty exact Idea of it, that it might make an impreſſion upon the Readers mind. I ſhall be ſhorter in his other works, and ſhall thereby endeavour a little to recreate ſuch peoples minds, as were tir'd out by the uniformity of this matter, and who love novelty and concluſion.

The deſire of being an Authour, is an uneaſie paſſion, ſince Monſieur *Arnaud* did not come again into play, another Writer did not tarry long, before he ſuppli'd his room; he wrote againſt our Reformation in a very bitter ſtyle, he attackt Monſieur *Claude*, he pointed him out by his name, this Book is intitled *Legitimate prepoſſeſſions againſt the Calviniſts*; 'tis no longer a matter of Doctrine that is undertaken to be handled, the ſucceſs of the diſpute of the *Euchariſt*, had not been happy for the *Port Royal*, another courſe was to be taken, and we to be attackt in a place proper for declamations, for calumny and the contempt of our Religion. The Authour of theſe prepoſſeſſions could not have choſen better, he there found wherewithall to ſatisfie his ſpleen againſt our Reformers, whom he loads with opprobrious Language. This was a large Field for to excite the

peoples hatred againſt us, by renewing without any neceſſity, thoſe ſad Ideas of our ancient quarrels, which charity ought to have buried in an eternal forgetfulneſs. This fine and crafty policy, which thoſe Gentlemen make profeſſion of uniting with morals plain and free from all worldly intereſts, found here a fair occaſion of diſplaying their maxims at Court, where people were not over well ſatisfied with ſome of their works; the point of favour was to be weather'd again, by ſpeaking of us and our Religion, after ſo odious a manner, as that it might make impreſſion upon the moſt moderate minds, and through this proſpect did Monſieur *Nicole* write that work, and that's its true Character.

Monſieur *Claude* anſwer'd it, but he was far from following that Authour's violent method, he found it ſo contrary to the ſpirit of Chriſtianity, contented himſelf with ſhewing its poiſonous paſſages, but he does not make them rebound upon his adverſaries head, thinking it ſufficient that he renders them of no uſe, and deſtroys them before his eyes, and for ought I know, this is a greater mortification for that Authour, than if he had engag'd him after a leſs civil manner.

Monſieur *Claude* gives us the Portrait of the *Latine* Church before the Reformation, there is not one ſole ſtroke in it of his own hand, for he makes onely uſe of the teſtimonies of *Roman* Catholick Authours. This caution was neceſſary on the account of the niceneſs of the piece, and to avoid the ſuſpicion of falſehood. The idea he gives us of the Church at that time is ſo ſad, that there is no need of opening ones eyes, to judge that it wanted reformation. Monſieur *Claude* proves that it was deſir'd, that it was eagerly demanded before our Reformers ſet about it, but he likewiſe ſhews the evaſions which the Court of *Rome* uſed to elude this propoſition, and the little likelyhood there was of the Clergy's entring upon ſo holy a project. After having

having ſhew'd the neceſſity of the Reformation, Monſieur *Claude* proves that our Reformers, might goe to work upon weeding the Field of the Lord, and that they were forc'd thereunto by their own intereſt, and by the engagement they were under, of furthering the Salvation of their Brethren. He anſwers thoſe petty objections of the miſſionaries, which the Authour of the prepoſſeſſions does pompouſly diſplay, he ſhews that there is no arguing directly againſt a doctrine, or in its behalf, by the bare examination of the lives of thoſe who teach it, that the conſequence is much more natural, and more ſure to pronounce for or againſt a Religion; after having examin'd its belief, he explains ſome of *Luther*'s expreſſions that ſeem too rude, he ſpeaks of that Authour as a Hero, becauſe he really exerted an Heroick conſtancy, but he will not warrant all his frailties; he is ſatisfi'd with ſhewing that the greateſt men are ſubject unto failings, and by this means does he ſhelter ſome of our Reformers, over whoſe lives the Authour of the Prepoſſeſſions was minded to vent his ſpleen. The diſtinction of this Authour is curious, he ſays that there may be in the Church a negative ſeparation, that onely conſiſts in abſtaining from the practice of Doctrines that we do not believe; he is of a pretty temporizing humour, by inſinuating that it would not have been ill contriv'd in our Fathers, had they onely proceeded ſo far, but he cannot pardon them the poſitive ſeparation, which is properly what is called ſet apart; it appears plainly that this Authour's maxims do not paſs for Standard truth at this day, when there wou'd be ſo fair an occaſion to put them in practice. Many unhappy perſons are there, who wou'd thank this Authour if he cou'd procure them the enjoyment of that negative ſeparation whereof he ſpeaks, till ſuch time as we find the reſults which nature, reaſon and faith do preſuppoſe. But perhaps the things wou'd go too far, if ſo great a complaiſance was had for this negative, for there is found much

leſs danger in ſeeing the myſteries profan'd, than in giving the leaſt ſuſpicion, that the number of the true Converts was not very great. This Authour makes a mock of us with his diſtinction, for beſides that, a good Conſcience with this worldly management in matter of Religion, the little ſupport there is at this day from the *Roman* Church, for thoſe that do not reliſh its tenets, and the racks which on this account it puts on their minds and their hearts, induce us to believe, that the ſame maxims wou'd have been practis'd upon our Fathers at the time of the Reformation, and that they would not have ſpar'd the negative ſeparation.

Our Authours would have written upon this matter, for the Church of *Rome* has never ceaſt exclaiming, that the calling of our Paſtours was not Legitimate, and all that has followed that ill principle, could not have any character of Juſtice and goodneſs. The Libraries are full of Books, that have been written by Doctours of both Parties, but this Monſieur *Claude*'s work is the beſt that has been ſeen upon this Subject. Poſſibly time having given occaſion to new objections, has likewiſe furniſht Monſieur *Claude* with the occaſion of making new diſcoveries in this matter, but what is particular, and which is a reſult of the beauty of his Genius, is that he writes with ſo much clearneſs, ſtates his principles ſo well, and with ſo much exactneſs makes the application of them to the Miniſtry of the *Proteſtants*, that we are immediately ſenſible of the neceſſity of their conſequences. Thus for example, when they debate with him the calling of the firſt Reformers; he contents himſelf with proving, that Miniſtry is to the Church even in oppoſition to the Paſtours, that it is a right that cannot be alienated, either by the conſent of the parties, or by the ſtrongeſt Law, that is to ſay, by Uſurpation; he adds, that three wills muſt concur to the forming of a lawfull calling, that of God, that of the Church, and the conſent of him to whom

whom the Miniſtry is directed; he declares that the Miniſtry that is exerciſed among *Proteſtants*, is not an upſtart Miniſtry, becauſe it does not Preach up a new Goſpel, but the ſame which the Apoſtles ſettled in the Church, but purg'd from the Errours which ignorance had ſhed therein. With theſe maxims does Monſieur *Claude* aſſert our calling, againſt all the unjuſt reproaches of the Church of *Rome*; he clearly ſhews its Juſtice and neceſſity. This Book having theſe great Characters, it is no wonder, that the publick did with joy receive it, and that it did ſo much honour to its Authour.

Monſieur *Claude* did in 1676, cauſe five Sermons to be Printed, which he had Preach'd at *Charenton* the year before, upon the 22th. Chapter of St. *Matthew*, *Verſe* 1, 2, and 3. and the title of theſe Sermons is the *parable of the Wedding Feaſt*.

I ſhould be affraid of doing him an injury, if I enter'd upon the particulars of theſe Sermons, they are too fine and too ſhort for an extract of them to be given in this place, as containing the matter of a vaſt Volume, and if well ſcann'd, will afford the profit of a bulky piece, which few Readers run over otherwiſe than in haſte; whereas theſe Sermons do entertain people of ſound Judgment, a mighty ſtock of Divinity, morals worthy of the Subject he explains, a neatneſs of expreſſion, ſo juſt a way of arguing, with that heat and vivacity, that they muſt own the Authour, no leſs fit for the Pulpit than the Study.

Monſieur *Claude* had but one Son, whom he tenderly lov'd, he was very glad to ſee that his inclinations led him towards the Miniſtry, and that this choice he made, and which ought to be ſo free, had anſwer'd the inclinations of his heart. He had this ſatisfaction to find in him, a Subject proper to avail himſelf of his parts and example. He ſtudied in the Academies of *France*, under the beſt Maſters, who took great care of him; he returned to his Father,

who

who accompliſh'd him in all things, that might make him a perfect Preacher. After which he was examin'd at *Sedan*, in the month of *September* 1678, and judg'd very worthy of being receiv'd into the office of the holy Miniſtry; he was demanded by the Church of *Clermont* in *Beauvoiſis*, fourteen Leagues from *Paris*, in a Synod of the Iſle of *France*, and his Father had the comfort of Ordaining of him, on the 9th. of *October* 1678.

Monſieur *Claude* did more eſpecially excell at the head of a Company; ſuch did he appear for ſeveral years together, in the conſiſtory of *Charenton*, ſuch has he been ſeen in more than one Synod, of the Iſle of *France*, wherein he was Moderator; one more eſpecially there was, wherein he gave an inſtance of the ſtrength of his Genius, which ſurpriſed the whole Aſſembly. For after that eight proponants had explain'd the Text he had given them; the Company being taken up with more important concerns, refer'd the examination of thoſe propoſitions till the next day. This was a troubleſome diſappointment to the Moderator, who was to make report of thoſe actions to the Synod, but Monſieur *Claude* was not perplext at this accident; the day following he call'd to mind all his Ideas, put each in its due place, forgot not ſo much as one ſingle circumſtance, and after he had perform'd the function of a Reporter, he perform'd that of a Judge; he examin'd thoſe eight propoſitions, and ſpoke his opinion of them like a Maſter, though the aſſembly knew his ſeveral Provinces, yet was it charm'd with his memory, knowledge and Judgment. In caſe, in the Synod, any matters were propoſed that were intricate of themſelves, and ſtill more perplexing through the cloud which the ignorance, or deviſes of the party did occaſion; Monſieur *Claude*'s wit had ſuch an excellency, that in a moment it made way through all this Chaos, form'd a propoſition clear and preciſe, in order to his ſpeaking his opinion pat, as if opinions were to

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turn upon a yea or a no, a Character that is never miſtaken, in the judging of a man that preſides in a Company, ſince the choice of matters and the making them plain, is a certain ſign of the preſence, neatneſs, and ſtrength of a great Genius. But as Monſieur *Claude* was exact in retaining the purity of the Faith, in the tenets of the reformed Religion, which he has ſo well defended, we may likewiſe ſay, that he acted like a wiſe, and charitable man in regard of the various ſentiments which the *Proteſtants* entertain upon the Subject of Eccleſiaſtical Government and Diſcipline, and upon the uſe of ſome Ceremonies.

His conduct more eſpecially appear'd, in an anſwer he made to a Letter of the Biſhop of *London's*; this Prelate illuſtrious by his Birth, and who with ſo much honour maintains the dignity of that great Office, labour'd under apprehenſions, for the diviſions with which the Church of *England* was threatned, upon occaſion of the Epiſcopal Government. For the preventing of this miſchief, he wrote to ſome of the moſt eminent *French* Miniſters, that he might have their advice. Monſieur *Claude* made too much noiſe in *France*, not to be conſulted in an affair of this moment; he received a Letter from that Prelate, this was a ſlippery ſtep, he had the eyes of all the *Proteſtants* upon him, to ſee how he wou'd behave himſelf in ſo nice a concern; he came off from it with honour, he uſed a temperament, that was approv'd of by all rational perſons, he own'd what is good in the Epiſcopacy, but he does not diſſemble the feebleneſs of ſome Prelates, who ſeem to him too rigid over our calling; we do not ſee in his Letter, that ſo deciſive majeſterial air, which other Writers take upon them, 'tis full of that humble ſpirit of *Chriſtianity*, which onely breaths Charity and Peace. This Character pleaſed the Biſhop of *London*, who honour'd him with his eſteem. Monſieur *Claude* in return was full of acknowledgments,

ments, ſpeaking of that famous Prelate, as of one of the greateſt ornaments of the Church of *England*, and pointing him out under the name of the charitable Father, of all thoſe unhappy perſons that have taken refuge, who are all comforted in that they can pour forth their ſighs, into a boſom, ever open to the complaints and neceſſities of the miſerable; this Letter was written in the year 1680.

In 1683, came forth Monſieur *Claude's* anſwer to Monſieur *de Meaux's* Book, entitled *A Conference with* Monſieur *Claude* Miniſter of *Charenton*, and the occaſion which oblig'd him to put it forth was as followeth. Monſieur *Claude* had a Conference with the Biſhop of *Condom*, upon the account of *Mademoiſelle de Duras*, at the Counteſs *de Roye's* Houſe, on the firſt of *March* 1678. Some ſmall time after, that Prelate ſuffer'd a relation of their Conference to go abroad from out his Cabinet, with a diſcourſe he had made for *Mademoiſelle de Duras* upon the matter of the Church; Monſieur *Claude* in his turn, gave one of his Friends another relation of that Conference, with animadverſions upon Monſieur *de Condom's* diſcourſe; his Manuſcript fell into that Prelate's hands, who entreated a worthy perſon to know of Monſieur *Claude*, whether he approv'd of that Writing which went abroad under his name. Monſieur *Claude* peruſed it, to ſee whether it was conformable to the Original, and having found it exact, he wrote at the bottom that he own'd it for his. This Declaration was given to Monſieur *de Condom*, who made reflexions upon Monſieur *Claude's* animadverſions, for the maintaining his diſcourſe of the Church; he likewiſe made ſome upon their Conference, and this was the Subject of the Book he cauſed to be Printed, having for its Title, *A Conference with* Monſieur *Claude* Miniſter of *Charenton*.

Monſieur *Claude* fanſied he might in this occaſion, follow that Prelate's example, wherefore he cauſed his Book to be Printed, wherein he ſhews three things, he gives us his anſwer

ſwer to Monſieur *de Condom*'s diſcourſe, and therein does he handle the queſtion of the Church; he anſwers the reflexions that Prelate had made upon his Tract; he gives therein a relation of what paſſed in that Conference, and examines the reflexions of that Prelate, and owns that he gave his cauſe all the livelieſt colours, which the moſt able Divines of the Church of *Rome* uſe, when they wou'd cover an errour with the luſtre of truth. They parted with marks of a mutual eſteem, and with a deſign not to publiſh their Converſation, but other conſiderations prevail'd over Monſieur *de Condom*'s mind, and we are oblig'd to him for having firſt kept the bounds they had preſcrib'd to themſelves. For it gave Monſieur *Claude* occaſion to handle the matter of the Church, and to give us a moſt clear and exact Idea of it. This compoſure was his Darling, and I may affirm, that he was as much ſatisfied with it, as with any of thoſe that were the offspring of his Pen; he ſpoke of it to us, juſt before his laſt ſickneſs, he told us he had meditated this queſtion of the Church, with all the application he was capable of, for the giving of it a good light; he found few Authours that had applied themſelves as became them in illuſtrating that matter; he added, that Meſſieurs *Cameron* and *Meſtrezat* were thoſe that had beſt explain'd it, and that by keeping to the maxims he had ſtated, one might eaſily anſwer all the objections of the Doctours of the Church of *Rome*, without fearing they ſhou'd ſtagger his hypotheſes.

At firſt this Conference onely turn'd upon points of Diſcipline, and upon ſome ſmall difficulties, touching the ſubmiſſion which individuals ought to have, for the decrees of Eccleſiaſtical Companies. If this diſcourſe had not been the reſult of a common Converſation, wherein chance has a greater part than the choice of matters, in

all likelyhood a body might have ſaid, theſe queſtions were not worthy of taking up thoſe two great Genius's; but the conſequences have ſo exalted this Subject, that it is the ſame thing with this diſpute, trivial in its beginning, as it is with thoſe ſmall ſprings, which make no noiſe at their iſſuing out of the Earth, and which are to be paſt dry footed, but which encreaſe extremely in a long courſe, often divide the place they water, redound to the utility of commerce, and thereby occaſion puzling work to the Learned, who eagerly diſpute about the ſundry names that have been given to theſe Waters, of their inviſibility, when the Rivers they form hide themſelves in the Earth, of their privileges and of the rights the people have thereto.

The condition of the *Proteſtants* was ſuch, that the repoſe of their Lives might with impunity have been interrupted by the peeviſhneſs of a bare Vicar, as ſoon as he might have entertain'd the deſire of wearying out a perſon of our Religion; but it was more eſpecially a Capital Crime in a Miniſter, to attaque the ſentiments of a Prelate.

Monſieur *Claude* had more than once experienc'd even in better times, how far the power of theſe Gentlemen extended in this caſe, yet did he not fail, as much as in him lay, of croſſing the deſign of the Clergy of *France*, in writing againſt the Circular Letters that came from that Aſſembly, which were ſpread abroad under the authority of its name. He imagin'd that he ow'd the Sacrifice he made them of his reſt to his own Conſcience, and to the Salvation of his Brethren; for things were then in ſuch a poſture, that the bare thought of maintaining our cauſe, was in the opinion of thoſe Gentlemen, deem'd a kind of Felony as Monſieur *Claude* has publickly ſhewn, when he explains the reſult of that

that expreſſion, *whatever you may ſay or write 'tis all in vain*, * theſe are the terms of their Letter. * p. 109.

Monſieur *Claude* does not put his Name to that little Book intitled, *Conſiderations upon the circular Letters of the Aſſembly of the Clergy of* France, *of the year* 1682, becauſe this piece had other Characters enough of its Authour, and that *Chriſtian* prudence does not oblige us to expoſe our ſelves, when there is no motive of Conſcience that calls us thereunto. The peruſal of thoſe reflexions is not long, and to it muſt I refer the Curious. Poſſibly Monſieur *Claude* never compoſed any work that has done him more honour than this, as ſmall as it is; he does not deviate from the terms of a profound reſpect, when he reflects upon the temporal grandeur of thoſe he ſpeaks of, and to whom he thinks this ſubmiſſion owing. But after this, he takes upon him a true air of greatneſs, proceeding from the Majeſty of the matter he handles; inſomuch, that we ſee him march as an equal with thoſe againſt whom he diſputes, upbraiding them with their affected mildneſs, undermining the Foundations of an abſolute Authority, which they exerciſe over Souls, and declaring to them roundly, that he onely took Pen in hand to give a reaſon of his Faith, not that he does herein own them for his Maſters, but to render the ſentiments of the *Proteſtants* publick; and the reaſon he alledges for it is, that Religion and Conſcience onely depend immediately on God. * * p. 163.

Some time after theſe circular Letters of the Clergy of *France*, were notified after ſomewhat an extraordinary manner, through all the *Proteſtant* Churches in the Kingdom. The Intendents of the Provinces had order to convene the Conſiſtories for the reading of

them; they had commonly among others, the Prelates great Vicar, in whoſe Dioceſe the Commiſſion was perform'd. As this was a caſe wholly new, and whoſe influences created apprehenſions, our Churches waited to ſee what the conduct of *Charenton* wou'd be in this matter, that ſo they might direct their own courſe, by its Compaſs; this courſe ſped according to their deſire; thoſe of the Conſiſtory of *Charenton* were the firſt that were ſpoke to; Monſieur *Claude* was choſen to anſwer, he did it with great Prudence and ſteadineſs, and his anſwer ſerv'd for a model to moſt of the other Churches, who were very glad to walk in the ſteps of ſo able a guide. This anſwer was Printed; 'tis conceiv'd in few words, but full of ſenſe; Monſieur *Claude* owns the auguſt Character, with which Monſieur the *Intendent* was inveſted, and for which he declares, that he and his Church have a profound reſpect; he therein proteſts that it was from this onely Fountain of ſubmiſſion, that proceeded the application they had uſed, in the reading of a piece, that had otherwiſe nothing but what was afflicting for our Churches; he farther owns, the mighty Station which my Lords the Prelates ſtand poſſeſt of in the Kingdom, by the dignity of their Offices, and that they thereby challenge our reſpects, but that if they pretended to ſpeak to us in thoſe Letters, as from off an Eccleſiaſtical tribunal, he was bound in Conſcience to declare to them, that on that ſide we do not at all acknowledge their Authority.

Matters in Religion had their mode in *France* like other things; that of Grace had for a long while poſſeſt peoples minds; Monſieur *Claude*'s diſpute againſt Monſieur *Arnaud*, occaſion'd the ſentiments of grace to be little talk't of. The two parties wrote as if they had onely differ'd upon the ſingle article of the real preſence

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of our Lord *Jeſus Chriſt* in the Sacrament of the Lord's ſupper. This battery had no ſooner ceaſed, but that they erected that of the Authority of the Church, and this ſeems to be what made the moſt noiſe, and on which they moſt inſiſted, as ſeeming to thoſe Gentlemen, of a more efficacious uſe for converſion, than all the reſt together. During theſe mighty Diſputes, there was another kind of calmer Writers, who made *Chriſtian* morals their buſineſs, and who ever and anon gave the publick little pieces which it greedily receiv'd, as finding therein wherewithall to recreate it ſelf, from that great application which was neceſſary to be had for other, the more lofty queſtions of Divinity.

Monſieur *Claude* knowing that a man of his profeſſion ought to doe all things for all, in order to the Salvation of Souls, took the reſolution of writing upon a Subject of Morality, and compoſed a little Book, whoſe Title is the examination of ones ſelf, for the being duly prepar'd for the Communion, the firſt of the *Corinthians*, Chapter the 11th. Verſe 28. This is a Tract, wherein man ſees himſelf ſuch as he is, in a faithfull mirrour. Monſieur *Claude* does herein make appear, that he throughly knew the heart of man, no feeble is there but he has penetrated; he follows him in all the windings he uſes, to conceal himſelf from God, the World and himſelf; he takes off that Mask, ſhews his Nakedneſs, his Miſery, conducts him to our Lord *Jeſus Chriſt*, as to his ſovereign good. In the Goſpel does he take the Leſſons which ought to ſerve to illuſtrate and inflame him; he turns all theſe inſtructions to the uſe of the holy Supper. Monſieur *Claude* does farther ſhew, that he perfectly knew the World, as an able Phyſician knows Poiſons, that is to ſay, with no other deſign but to oppoſe their qualities. Theſe are no outragious Morals, like

like many others; they are Juſt, yet have their ſeverities, but withall, they are ever conformable to the ſtate of man upon Earth, and to his Duty; and this is what renders them ſenſible to all the World: Whereas there are thoſe, that often vend us precepts of morality, ſo above our reach, that they make no impreſſions upon our hearts, becauſe our hearts do not find in thoſe pourtraits, one ſingle Character that ſuits with them. This little Book met with a very gratious reception from all ſorts of perſons, and indeed, it muſt needs have a moſt extraordinary privilege of goodneſs, ſince it carries in its front a licence of a famous Magiſtrate of *Paris*, of the 7th. of *November* 1681.

Monſieur *Claude*'s Writings made ſo much noiſe in foreign Countries, and eſpecially amongſt *Proteſtants*, that *Groninguen* cauſed a Profeſſours place in Divinity to be offer'd him in its illuſtrious Univerſity; and this Town which had ſo highly ſignaliz'd it ſelf in thoſe late Wars being ſtill cover'd, if I might dare to ſay it, with the ſweat and bloud of its Enemies, imagin'd that for the fulneſs of its glory, it ought to get this Buckler of the Reformation into its boſom, there to cauſe Sciences and Religion to flouriſh. This calling was directed to Monſieur *Claude* in all the forms, and with all the inducements he could deſire, but it was a difficult matter in this caſe, to ſurpriſe the vigilance and affection of his Church, which too well knew the need it had of its Paſtor. It earneſtly intreated him not to abandon it, at a time eſpecially, when his preſence was ſo neceſſary to all the *Proteſtants* of the Kingdom; he was willing to make it the Sacrifice of his temporal intereſt and repoſe, after which he moſt humbly thank't the Magiſtrates of *Groninguen* for the honour they had done him, and prepared himſelf to undergo the utmoſt fury of that Tempeſt,

Tempeſt, which had ſo long been lowring over our heads.

In the mean while, the Calamities of the *Proteſtants* did daily haſten on apace, the Church that met at *Charenton*, ſaw the Storm coming, and the privilege of being enlightned by the eyes of the Court, which it had made its ſupport for above an age, was no longer a means to juſtifie its Conduct; it was wholly taken up in warding off the blows made at it by its Enemies, it was watchfull for the other Flocks, and the greateſt weight of this heavy burthen lay upon Monſieur *Claude*'s head. He ſhewed himſelf indefatigable, he anſwered the Writers of the *Roman* Communion, who ever ſeem to ſingle out him in their works; he preach't as often as any one of his Collegues, was watchfull for the inward ſafety, ſo to diſappoint it, rooted it out of others, and was carefull of the preſent, nay, and out of a providential Spirit, extended his thoughts and cares over the ſadeſt futurity.

This is the true ſcite of Monſieur *Claude*'s heart and mind, till that fatal day, when he perceiv'd that all the ſolicitudes of humane prudence were abſolutely inavailable, and that he muſt of neceſſity ſee the diſperſion of all the reformed Churches in *France*, by the bare revocation of the Edict of *Nants*, under whoſe Faith we and our Fathers had liv'd.

This Edict was publiſhed under the Seal, on Thurſday the 18th. of *December* 1685; the Gentlemen of the Conſiſtory had notice of it, they thereby apprehended, that they had no longer the liberty of Preaching, becauſe the Exerciſe at *Charenton* was no longer perform'd, but by virtue of a decree of the Council, which was revokt by the bare publication that had been newly made; nevertheleſs it was not perceiv'd, that the

the Eccleſiaſticks made any ſtep to rob them of that ſmall conſolation, which they ſeem'd to have left of having the liberty of meeting once again in their Temple. This favour which would not have been conſiderable in the bottom, ſeem'd too great to the Miniſters, and to ſome of the Ancients, that they open'd their Eyes to know the motives of it, and after a prety exact application, they perceiv'd it to be one of thoſe preſents, which were to be diſtruſted, as coming from a ſuſpected hand; they nevertheleſs liv'd in a kind of uncertainty, till *Saturday* at ten a Clock in the Morning; the Miniſters appointed to Preach were ready, when that they were fully inform'd of the deſign that was laid, of coming into the aſſembly to ſpeak to the people, during or after the action. The moſt prudent underſtood the conſequences of that day; Monſieur *Claude* eſpecially knowing by long experience, how far the zeal of Religion does hurry thoſe, that are ſtrongly poſſeſs'd with it, was the firſt that deem'd it fitting not to Preach. He backt his opinion with ſeveral reaſons, which brought the reſt to be of his mind. It was expedient to hinder the people from repairing to *Charenton*, the next day Monſieur *Claude* took care of this important matter, he ſaw plainer than the reſt the peril he expoſed himſelf to; but he imagin'd that he was likewiſe thereunto called by the duty of his Office. That a good Soul ought not to be much concern'd, for the dangerous conſequences of a good Counſell. He gave all the neceſſary orders, the thing ſucceeded according to his project, there was no Preaching at *Charenton*, and the event juſtified that his foreſight was well grounded, that his fears were Juſt, and that this turn he gave to the Rudder of a great Ship, that was going to be Wrack't, departed from the head of a moſt able Pilot, who contriv'd to ſave

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the people whom God had committed to his charge, when he cou'd no longer hinder the wreck of his Veſſel.

This Ceſſation of exerciſe, which had ſeem'd too haſty to ſome, paſt for a Maſterly ſtroke in the opinion of others. The *Eccleſiaſticks* knew it immediately, to be Monſieur *Claude* that had broke their meaſures, and to prevent the over officious cares he might have rendered to his diſperſed Flock, they wou'd, ſaid they, ſpare him the pains of that ſad ſpectacle. He had fifteen days time given him, as well as the other Miniſters to depart the Kingdom, they found means to abridge that time; for on *Monday* the 22 of *December* 1685, which was the day on which the revocative Edict of that of *Nants*, was Regiſtred in the Parliament of *Paris*; Monſieur *Claude* received order at ten a Clock in the Morning, to be gone within four and twenty hours. He obey'd with a profound reſpect, and went away attended by one of the King's-Footmen, who was to conduct him to the Fronteers of *France*, and who faithfully perform'd his Commiſſion, and yet did nevertheleſs carry himſelf very handſomly towards Monſieur *Claude*; ſo true it is, that great merit has an aſcendant over thoſe very hearts, that do not love our Religion.

PART III.

MOnſieur *Claude* was not at a loſs, what foreign Countrey to chuſe for his retreat, his Son being Miniſter of the *Walloon* Church at the *Hague*, byaſt him above all other proſpects that offer'd themſelves to his mind. At *Paris* he took Coach for *Bruſſels*, his fame leading the way, occaſion'd ſeveral perſons to viſit him in his Journey; he paſt through *Cambray* where he lay, was there preſented with what was in ſeaſon by the *Jeſuits*; the Father Rector did him the honour to come and ſee him, he made due returns to his Civility, and the diverſity of Religion did not interrupt that commerce of Compliments, and inſtances of a mutual eſteem. At laſt he arriv'd at the *Hague*, and the ſatisfaction he had to be in the boſom of his Family, whom the affairs of the time had ſeparated, made him for ſome moments, forget the peril he had been in, and the remains of a great fit of ſickneſs.

In a few days after, he had the honour to pay his reſpects to his Highneſs the Prince of *Orange*, he found that his merit had ſpoken in his behalf, he met with a gracious reception, and however great the Idea was, which Monſieur *Claude* had conceiv'd of his Highneſs, he own'd that fame, which commonly encreaſes objects, and which had ſpoken with ſo much luſter of his Life, had

had not as yet, had Voice ſufficient to Trumpet all the Heroick Vertues of that Auguſt Prince.

Monſieur *Claude* knew her Royal Highneſs the Princeſs of *Orange*, to be a great and illuſtrious ſupport of Religion, that ſhe underſtands it in its ſource, and that a lively impreſſion is ſeen of it in her actions. He was deſirous likewiſe to kiſs her hand, he had that honour, and confeſt that he had never ſeen ſo enlightned an underſtanding, with ſo much Piety and Majeſty united together.

Monſieur *Claude* did likewiſe pay his reſpects to perſons of a very conſiderable figure in that State, and he could not ſufficiently admire the ſweetneſs and goodneſs of thoſe illuſtrious heads, who at the coming out of their aſſemblies, where they have appear'd inveſted with the Majeſty of a Soveraign State, ſpeak and act a moment after with other men like private perſons, and as if they were their fellow Citizens.

Monſieur *Claude* was no ſooner arriv'd at the *Hague*, but that the Elector of *Brandenburg* did him the honour to think of him, in order to get him into his Territories. This great Prince, whoſe bare name will be a perfect *Encomium* throughout all ages, cauſed an honourable and uſefull employment in his profeſſion to be offered him; but particular reaſons hindred him from complying, ſo as he could have wiſh't, to this calling. The reſt of his days were deſtin'd by the Providence of God, to theſe happy Provinces, and this potent State was willing he ſhould ſhare in that rich effuſion of its Charity, which began to pour upon the Miniſters that had here taken refuge, nay, he was diſtinguiſh't from all the reſt by a moſt advantagious portion, and all concur'd to doe him good. The Prince of *Orange* took delight in ex-

erciſing his generous liberality towards him by a conſiderable Penſion.

After ſo many troubles, the time now ſeem'd to be come, for Monſieur *Claude* to enjoy all imaginable quiet at the *Hague*. Nevertheleſs it is certain, that he was never leſs to himſelf, than when one would have thought he was the Maſter of his repoſe. His Houſe was the refuge of all the Unfortunate, oblig'd he was to hear their Lamentations, and eaſe their grief as much as in him lay. His diſperſed Flock daily preſented freſh objects to his eyes, but ſad; and like ſo many Planks that had escapt Shipwrack. He received thoſe that were expoſed to temptation, was oblig'd to anſwer them, was inform'd that others were fall'n under it, and this was for him a matter of affliction and labour, to raiſe up theſe infirm perſons again from their fall.

The laſt work of Monſieur *Claude* is of a different Character from the reſt, his little Book is ſo known by its ſelf and its adventures, that I ſhould be affraid of abuſing the Readers leaſure, if I went about to inſert the particulars in this place.

The Elector of *Brandenburg* being at *Cleve*, Monſieur *Claude* had the honour to pay him his reſpects, his Electoral Highneſs expreſt to him the particular eſteem he had for his merit, he was deſirous to hear him Preach, and accordingly he Preacht in his Palace, at two a Clock in the afternoon, upon theſe words, the 2 to the *Corinthians*, Chap. 5. ver. 17. *Therefore if any man be in Chriſt, he is a new Creature: old things are paſt away, behold all things are become new.* His Electoral Highneſs ſeem'd extreamly well ſatisfied with his Sermon, and utter'd his mind accordingly in terms moſt obliging to its Authour. Monſieur *Claude* return'd to the *Hague*, poſſeſſed with the glory of that great Prince, who may ſerve for a Model

Model to the moſt perfect Heroe's, if it be poſſible that there is any one that imitates him, in the exerciſe of that immenſe Charity, which he at this day beſtows upon ſo many unhappy perſons, and which bears all the marks of the holy fervency of the Primitive and happy days of *Chriſtianity*.

After Monſieur *Claude* was return'd, we wou'd needs know of him the means that were to be uſed for the reuniting the *Proteſtants*, call'd of the Confeſſion of *Augſbourg* with thoſe of our Communion. He ſaid that in all probability this reunion wou'd not be a work of diſputation, which commonly onely ſerves to exaſperate peoples minds, that we had reaſon to praiſe God, that there were no tenets eſſential to Salvation, that divided this holy houſe of the Lord, and that the ſhorteſt and ſafeſt way muſt be a wiſe temperament, which it wou'd be eaſie to find out if all parties wou'd concur to this good work, and lay in a ſtock of reciprocal Charity, as might reconcile peoples minds, and unite their hearts in order to the framing one and the ſame Communion, without declaiming againſt each other. He was more eſpecially of opinion, that the piety of Sovereign Potentates ought to be excited in this occaſion, and that their zeal for this peace, wou'd be a mighty help for the accompliſhment of this important deſign. This overture, which we made to Monſieur *Claude* was again a new Subject of admiration for him, in expreſſing to us the ſentiments of the Elector of *Brandenburg* upon this matter, for he told us that this great Prince had diſcourſed him about this reunion with ſo much zeal, that he was perſuaded, that if this piece was to be a preſent from Heaven in our days, Divine Providence would principally make uſe of his Electoral Highneſs, to whom this glory ſeem'd to be reſerv'd as to the Prince, who can beſt ſe-

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cond this project with his own enlightned underſtanding, and with his ſincere and ardent piety, known and reſpected by both parties.

Now for ſome time, Monſieur *Claude* had not enjoyed a perfect health, he was fixt to ſtudy ſo as he would have wiſht, but his body could not therein follow the motions of his heart, yet did he not love to have his Study interrupted in the Morning; he beſtowed the reſt of the day upon all thoſe that were minded to ſee him. The time after Supper was reſerv'd for his particular Friends, who took a moſt profitable delight in ſeeing and hearing him at thoſe hours of freedom, and in thoſe eaſie converſations, we ſaw perfect Monſieur *Claude* diſcourſing with great openneſs of heart upon all matters, and eſpecially of that great revolution which is ſeen at this day in our concerns. His Character upon this Subject was humble and ſubmiſſive to the Providence of God, he ador'd its ſteps, but alſo ſaid that they were abyſſes, which were not to be too much ſounded; that the ſafeſt courſe was to avail our ſelves of this Judgment of God, and in ſilence to expect the aſſiſtance of his grace, theſe converſations ever ended, with the uſual exerciſes of piety in his Family.

After this manner did Monſieur *Claude* ſee the days of his ſad exile run out till his laſt ſickneſs, whoſe doleſull remembrance we muſt renew in this place. There was no regular exerciſe for preaching in the *Walloon* Church at the *Hague*, he nevertheleſs Preach't there now and then with ſo much edification, that in ending his Sermon, he excited in the minds of his Auditours a paſſionate longing to hear him again, and it was to gratifie that deſire, that he reſolv'd to Preach on *Chriſtmas* day the 25th. of *December* 1686. His Son was gone abroad that day, he ſupplied his place, the circumſtance of the

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ſeaſon determin'd him upon the choice of the matter, 'twas requiſite to ſpeak of the Saviour of the Worlds Nativity; for that purpoſe did he chuſe theſe words of the Goſpel according to St. *Luke*, Chapter the 1. verſe the 30, 31, &c. *And the Angel ſaid unto her fear not* Mary, *for thou haſt found favour with God, and behold thou ſhalt conceive in thy Womb, and bring forth a Son and ſhalt call his name* Jeſus, *he ſhall be great, he ſhall be call'd the Son of the Higheſt, and the Lord God ſhall give unto him the throne of his Father* David, *and he ſhall reign over the Houſe of* Jacob *for ever, and of his Kingdom there ſhall be no end.* This Sermon was very Learned, paſſages it had of extraordinary perfection, his fancy ever fruitfull and happy, appear'd as much in this occaſion, as in any other of his Life. It afforded that turn ſo fine and ſo natural, which he knew how to give to the matters he explain'd, flaſhes there were, that did in no wiſe betray the drineſs and heavineſs of old Age, and we may ſay in ſhort, that there was throughout obſerv'd that grandeur of Spirit which influences all his works, that ſo lively penetration, that ſo wiſe, ſo judicious a choice, which made the ruling Character of that incomparable Genius. He utter'd this Sermon with great eagerneſs, was heated and inflamed, and in all probability, this was the firſt point of that fatal ſickneſs which bereft the World of him. His whole Auditory was charm'd with his action, Her Royal Highneſs the Princeſs of *Orange*, who is no leſs Illuſtrious, for the vaſt extent of her underſtanding, and a ſolid piety and without pomp, than through the bloud of ſo many Kings, whence ſhe derives her extraction, liſten'd to this Preacher, with a moſt ſteady application of mind, and was extreamly well ſatisfied with this his performance.

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It were to be wiſht that this Sermon was Publiſh'd; Monſieur *Claude* told us, he had writ the greateſt part of it; I am perſuaded his Son wou'd oblige many people, if he cauſed it to be Printed as it is, being a fragment that wou'd doe much honour to his Father's memory.

Monſieur *Claude* was no ſooner at home, but that he found himſelf extraordinary weary; he was ſeiz'd that Evening with a moſt violent Rhume, ſpent the Night with ſome uneaſineſs, and on the Morrow would have gone and heard the Sermon, whatever endeavours were uſed by his Family, to hinder him from ſtirring abroad in that condition. That Night he had a Fever with pains throughout his whole Body, his Diſtemper was thought to be a Rhumatiſm, upon this principle did they preſcribe for his Recovery, but the humours were in ſo very great a ferment, that there was no moderating the courſe of them by any Remedy. On the 6th. of *January*, he was preſt by moſt ſenſible pains, he was ſenſible of the decay of his Senſes, and as if he had had a full knowledge, that he ſhou'd not ever have the liberty of expreſſing his thoughts; he told his Son that he deſir'd to ſpeak with me, I repair'd immediately to his Houſe, and in the preſence of his Family, he told me his mind in theſe terms.

I was deſirous ſaid he to me, to ſee you, and make my Declaration before you; I am, added he, a miſerable ſinner before God; I moſt heartily beſeech him to ſhew me mercy, for the ſake of our Lord *Jeſus Chriſt*, and I hope he will hear my Prayer, being the promiſe he made to repenting Sinners. I have reaſon to praiſe him for the bleſſing he has laid upon my Miniſtry, which has not been fruitleſs in his Church, which is an effect of his grace, for which I adore his Providence.

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He took a little breath, and it was to tell us, that he had with great application examin'd all Religions, but had found none worthy of the Wiſedom of God, and capable to lead a man to true happineſs, ſave the *Chriſtian* Religion. He then added, that among the divers ſentiments, which divide *Chriſtians* upon the Subject of Religion, which he had carefully Studied, he had found that the Reformed Religion was the onely good Religion which was to be followed, that it was entirely found in the word of God, that this was the Fountain from whence it was to be deriv'd, and that this Religion was as it were the Trunk and Body of the Tree, to which it became us to keep ſteady without ever forſaking it. This is my opinion ſaid he to me, and I was willing to declare it to you.

I wou'd have told him, that I was not ſurpriz'd to hear him diſcourſe in theſe terms, towards the end of his days, after what he had taught the publick by his Books, which had been of ſo great an Edification to the Church. Let us break off there ſaid he to me, and let us not ſpeak of praiſes at a time when moments are ſo precious, and when they ought to be employed to a better uſe. Here we let fall the Converſation, for that I perceiv'd his pains preſt him, and that he askt to be put to Bed.

A very worthy perſon, and one of his intimate and ancient Friends, wou'd needs paſs that Night, being Monday the 6th. of *January*, in his Chamber, that he might do him ſome ſmall Services. His pains were moſt advantageouſly rewarded, he had the opportunity of hearing him diſcourſe of the happineſs of thoſe that had left *France* for Religion. He made the application of it to him, he beſought him, he exhorted him as a Paſtour and as a Friend, to enjoy that Privilege, as a bleſſing which cannot be ſufficiently valued.

The following days nature ſeem'd to make an utmoſt effort to bring him off. He complain'd of a great pain in the Arm that was free, 'twas thought to be a ſpice of the Gout; he was a pretty while in this pain, and we in hopes through this new Diſtemper, which in all likelyhood wou'd ſave his Life. But his Strength decaying through the raging of the Fever, and the length of the Diſeaſe, did not help nature in that indication it ſhew'd us; I often ſaw him, and began to deſpair of his recovery on *Friday*, becauſe I perceiv'd he was threatned with a *Delirium*, which was a thing we moſt dreaded.

His Wife askt him if he was not ſorry to leave her; no, anſwered he, becauſe I am going to my God, and I leave you in his hands in a free Countrey, what can I deſire more either for you or for my ſelf?

On *Saturday* in the Evening, Monſieur *Claude* wou'd needs Write to the Prince of *Orange*, he made uſe of the hand of one of his Friends, for that his own was too weak; this Letter was ſhort and conformable to his Condition, it expreſt the State of his mind and heart, in thoſe laſt moments of his Life. He ſign'd it with ſome trouble, his Highneſs receiv'd it, and that great Prince, who ever places the concern of Religion in the firſt rank of ſo many other important matters, which depend upon his Conduct, underſtood the loſs the Church was going to have; and all Hero as he is, he was ſenſible upon peruſing it of his being a man as well as we, it thereby alſo appear'd, that he valued and lamented the dying perſon, and ſhar'd deep in an affliction common to ſo many good Souls.

On *Monday* Morning, Monſieur *Claude* askt to ſpeak with his Son, as ſoon as he was come to him, he embrac'd him tenderly, and ſaid, I am leaving you my Son, the time of my departure is at hand. His Son wou'd have

have told him, that his Diſtemper was not yet deſperate; but he replied, I have no hopes ſave in the mercy of God, that is my principal Sanctuary, take it alſo for your ſelf my Son, and never take any other.

Preſently after, ſeeing that Monſieur *Claude* grew weaker, I askt him whether he wou'd give his bleſſing to his Family, who requir'd it of him through my Mouth; moſt willingly anſwered he, immediately his Wife fell upon her knees by his Bed-ſide, and he ſpoke to her in theſe terms; My Wife, I have always tenderly loved you, be not afflicted at my Death, the Death of the Juſt is ſweet and precious before God, in you have I ſeen the ſentiments of a ſincere Piety, I praiſe God for it, be conſtant in ſerving him with your whole heart, he will bleſs you, I recommend my Son and his Family to you, and beſeech the Lord to bleſs you.

His Son kneeling by his Mother, did likewiſe ask his bleſſing, Monſieur *Claude* who lov'd him as a Father, though he liv'd with him as a Brother, expreſt great Joy at this Requeſt, and made him anſwer; My Son, I have obſerv'd in you two Characters, which have mightily pleaſed me, that of an honeſt man, and that of a man of Honour, maintain theſe Characters to the laſt. You have choſen the right ſide, perform your Office as a good Paſtour, and God will bleſs you; I recommend your Mother to you, love her, reſpect her, I am perſuaded you will not fail in this, and that ſhe will make you ſutable returns. Be mindfull, added he, of this Domeſtick, take care that ſhe want nothing as long as ſhe lives; I give you my bleſſing. Hereupon theſe two afflicted perſons had not the power to make him an anſwer, their tears and ſilence ſpoke for them.

I crav'd his bleſſing for my ſelf, he was affected and wearied, yet did he give it me according to my deſire.

After that I ſaid Prayers, he bid me be ſhort, and alledg'd this reaſon for it, I am under that oppreſſion ſaid he, that I am not capable of applying my mind at this moment, to more than theſe two great truths, to the Meditation of the mercy of God, and to the Graces of the holy Spirit. That is a great deal, Sir, ſaid I to him, they are two moſt abundant Fountains of Comfort for you, I pray'd God for him, and then it was thought fitting we ſhould leave him to his reſt.

After the Sermon in the Morning, they pray'd for him in the Church, but without naming him. At Noon Monſieur *Menard* and Monſieur *Jaquelot* came to ſee Monſieur *Claude*; Monſieur *Menard* had been his Collegue at *Paris*. After ſome ſhort diſcourſe upon Monſieur *Claude*'s Sickneſs, ſaid Monſieur *Claude* to Monſieur *Menard*, pray, Sir, let's talk of things more important, and more available for me, I am in a State of Death, but I hope that God will grant me mercy, for the ſake of our Lord *Jeſus Chriſt* his Son, who is my onely Juſtice; Monſieur *Menard* ſeconded this thought, which Monſieur *Claude* had ſtarted, and Monſieur *Claude*'s pangs coming thick upon him, this converſation ended with a Prayer.

Monſieur *Jaquelot* expreſt to Monſieur *Claude* his concern at his illneſs, to which Monſieur *Claude* made anſwer after a very handſome and *Chriſtian* Manner, in praying God to bleſs him.

Monſieur *Carre* came into his Room at one a Clock, as ſoon as Monſieur *Claude* ſaw him, he told him that his laſt hour was drawing on, and that in a little time, his Son would be without a Father, but that he beſought him that he wou'd be a Father to his Son.

Monſieur *Carre* told him that he had an eſteem for his Son, that he lov'd him and ſhould ſerve him in all he could,

could, that they were Collegues, and that onely Death ſhould part them. Monſieur *Claude* the Father thank't him, declar'd he died ſatisfied, and was very intent upon the Prayer which Monſieur *Carre* made for him.

Though Monſieur *Claude* had not been nam'd after the Morning Sermon, the report of the danger he was in, was immediately ſpread about the Church, and the affection people had for him, with their pity and fear, drew a world of people to his Houſe; more eſpecially I found there ſeveral Ladies of his acquaintance, and Gentlemen, who expreſt how deſirous they were, to hear Monſieur *Claude* ſpeak and receive his bleſſing: I approv'd of their deſires, but added, that it would be a hard matter to procure them that conſolation, becauſe his Head was not at liberty to talk long together; they nevertheleſs urg'd me to make the propoſal of it, I accordingly did ſo, and that too immediately, telling him what was deſir'd of him; I added, that the laſt words of a man of his Character and Merit, would edifie as much as ſeveral Sermons, and that he owed this Succour to the Zeal and Calamities of thoſe good Souls that requir'd this comfort of him; a God's name replied he, this deſire is Juſt, appoint a fitting time for it which you know beſt, and which accordingly was immediately appointed, but he was no longer in a condition to ſpeak, he had had a *Delirium*, which did not allow him the liberty of proſecuting a diſcourſe, in ſuch a manner as might have been expected of him.

He was again pray'd for in the Church, in the Afternoon Service, and it was thought convenient he ſhould be named. Monſieur *Arbuſſe* Preaching at that time, ſaid before he enter'd upon his Prayer, that there was one of our Brethren that deſerv'd to be lamented by all good people, that it was Monſieur *Claude*, that they were to pray

pray God for him, the whole Congregation ſeem'd much concern'd at this name; Monſieur *Arbaſſe* pray'd to God with great zeal, was herein accompanied by the whole Church, which could not forbear weeping before hand, for the loſs they were going to have.

After five a Clock at the Evening Sermon, Monſieur *Du Vivie* pray'd God for Monſieur *Claude*, he inſiſted a pretty while upon this point, his grief and zeal excited likewiſe the grief and zeal of the Congregation which diſſolv'd into tears.

At nine a Clock Monſieur *Du Vivie* came to ſee him, as ſoon as he drew near his Bed, Monſieur *Claude* gave him his bleſſing; you have prevented my wiſhes ſaid Monſieur *Du Vivie* to him, I had a deſign to ask you your bleſſing; God confirm it to you, Monſieur *Claude* made him anſwer. Some time after Monſieur *Du Vivie* told him, that it became him to think of a perfect Juſtice, that may ſerve before the Tribunal of God, where he was going to appear, and that he knew very well that this Juſtice was onely to be found in our Lord *Jeſus Chriſt*, who was made to us by God, Wiſedom, Juſtice, Sanctification, and Redemption; that's all my hopes anſwered Monſieur *Claude*, he added this paſſage at length, *I know in whom I have believed*, &c. After which Monſieur *Du Vivie* ſaid Prayers, which the ſick-man liſten'd to with great attention.

Half an hour after, Monſieur *Du Vivie* askt him whether he did not find, that his Condition had ſome affinity with the 73 *Pſalm*: *My fleſh faileth and mine heart alſo, but God is the ſtrength of mine heart and my Portion forever.*

Monſieur *Claude* rais'd up his Voice and ſaid twice Amen, Amen; he gave his bleſſing to ſome perſons of his acquaintance that askt it of him; there was eſpecially a deſerving young Lady, who askt him whether he would impart

impart his bleſſing to her as well as to the reſt, why ſhould I not give it you he anſwered her, I have ſeen evident inſtances of your diſcretion and piety, I pray God to bleſs you.

Monſieur *Claude* falling into a Slumber, his Son wakt him from time to time, to give him Conſolation; 'twas done in few words, he being too weak to proſecute a long diſcourſe, he askt him if he did not place all his confidence in the death of his Saviour, yes Son replied he, our Lord *Jeſus Chriſt* is my onely Juſtice, I need no other, he is all-ſufficient. I askt him whether he was not much pleas'd in being thus comforted by his Son, I am very well ſatisfied he replied, let him continue, I ſaid Prayers and ſtaid with him till eleven a Clock.

On *Monday* the 13th. of *January*, a ſad day for us, I was call'd up at five a Clock in the Morning, to go ſee Monſieur *Claude*, who was become extraordinary weak; I ſpoke to him but little, he being in great Agonies occaſion'd by pains in his Stomach. At ten a Clock I drew near his Bed, and ſeeing him in a quieter condition, I askt him whether he knew me, yes ſaid he to me, with a voice pretty ſtrong, you are my Paſtour, my whole recourſe is to the mercy of God, I expect a better life than this, help me to fortifie me in the exerciſe of meditation and Prayer. Notwithſtanding his pains, finding him conſtant in his pious inclinations, I took upon me the right of his Paſtour, that he had conferr'd upon me; I ſpoke to him of the ſinfulneſs of mankind, and of the riches of the grace of God, that have appear'd in the Death of our Saviour *Jeſus Chriſt*, and I exhorted him to place his whole confidence in the Death of that good Saviour. Theſe few words excited his piety, he gave us moſt ſenſible teſtimonies of his Repentance, and of the ſtedfaſt Faith he had in our Saviour *Jeſus Chriſt*, and in

this

this happy moment did I alſo apply that ſo precious Balm, which our Saviour *Jeſus Chriſt* has put into our hands, for the conſolation of repenting Sinners. Be aſſur'd ſaid I to him, Brother, that your Sins are forgiven you, through the mercy of God, I declare it to you in the name of our Saviour *Jeſus Chriſt*, who has given us a Commiſſion for ſo doing; and I beſeech him that he wou'd ratifie it to you, by the ſentiment of your own Conſcience, this Declaration which he liſſen'd to attentively afforded him mighty Joy; I am perſuaded ſaid he to me, that God will hear the ſighs of my Soul, and your diſcourſes, let us beſeech him ſo to doe, by the Prayers I beg you would make in my behalf, accordingly we fell upon our knees and I pray'd God for him.

At two a Clock in the Afternoon, there was no longer any connexion in Monſieur *Claude*'s diſcourſe, nay, and we avoided engaging him to ſpeak, for fear of augmenting his *Delirium*; We pray'd often for him in that interval. At five a Clock, he had ſomewhat a violent Potion given him for to rouſe his Spirits, but all ineffectually. At ſeven a Clock, he became ſtill much weaker, yet did he ſtill hear, but was become ſpeechleſs. I bid him give me a ſign whether he underſtood me, and that he ſhould give me his hand; accordingly he reach't it to me, I took his hand, and ſaid theſe words of the 31. *Pſalm* to him. *Into thine hand I commend my ſpirit, for thou haſt redeemed me O Lord God of Truth*; at theſe words he preſt my hand, and ſtrugl'd to raiſe his head, I continued to exhort him and ſaid Prayers.

Monſieur *Arbuſſe* came to ſee him, and pray'd by him, for he was ſo weak, and his ſenſes ſo ſpent, that Prayer was the onely aſſiſtance he could receive from us. This exerciſe laſted till half an hour paſt Eleven at Night. On the 13th. of *January* 1687, Monſieur *Menard* and I did not

not ſtir from his Bed-ſide till his laſt gaſp, when we ſaw him calmly expire at that time, and reſtored his Soul into the hands of God.

Thus Lived, and thus Died *John Claude* in his 68 year, after having ſo worthily perform'd his Office, for the ſpace of forty two years or there abouts; he was by nature quick and lively, but ſubmiſſive to reaſon and faith; he was Civil, Modeſt, Illuminated, wiſe in his Councells, a true Friend, officious without being troubleſome, charitable but with choice, and much concern'd for the evils the Church labour'd under. He underſtood the World, ſhrifted into intreagues, and improv'd all theſe lights to the repoſe of the Flocks of the Lord. He had a ſagacious Wit, a vaſt Imagination, a nice Judgment, a juſt Choice; his expreſſion was clear, ſprightly and ſtrong, his knowledge had paſt the teſt of Meditation, he had fram'd an eaſie platform of all matters of his Profeſſion; each object came in its due place, as ſoon as he ſpoke or writ, and all this was maintain'd with an exact method and mighty beauty of Language. He was a learned Divine, a great Preacher, an able and zealous defender of the Reformation, a rigid obſerver of our confeſſion of Faith, an enemy of all ſuch ſentiments as might have diſturb'd the peace of the Church, and the purity of Religion, and to the regulations of our Diſcipline. He was of eaſie acceſs, of frank and fluent Converſation, and all theſe great qualities were ſeaſon'd with ſuch profound humility, that when he ſpoke, he ſeem'd to forget what he was, to fit his diſcourſe to the meaneſt underſtandings. In *France* he liv'd belov'd by his Friends, eſteem'd by his Adverſaries, and his name which has paſt with ſo much luſtre into foreign Countries, has there gain'd the admiration of thoſe very people, who did not love his Religion, and ever will be had in veneration in the Church.

Theſe Characters are to be ſeen in the works he has given us, and if his Son will farther enrich the publick as is hop'd with other Writings, that have not yet ſeen the light, they will furniſh us with new ſtrokes, to render the portraict of this great man the more accompliſht. For to have an Heroick Idea of him, we muſt ſtudy him and his works.

Remember them which have the overſight of you, which have declared unto you the word of God, whoſe faith follow, conſidering what hath been the end of their Converſation. Hebrews Chapter the 13th. Verſe the 7th.

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